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SERMONS,

ON

THE VISIBLE AND INVISIBLE CREATION,

IN WHICH

THE BEING, PERFECTIONS AND DESIGNS OF GOD, ARE PROVED AND ILLUSTRATED.

BY DAVID HARROWER, A. M.

AUTHOR OF TRINITARIANISM VINDICATED.

"The works of the LORD are great, sought out of all them that have pleasure therein."—Ps. cxi. 2.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—Rom. i. 20.

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Preface.

In presenting this small volume of sermons to the public, it is the author's prayer, that they may be accompanied with the blessing of God; and that those who favor them with a perusal, may be led to a clearer view of his being, greatness, perfections, and glory. The Psalmist says, "The works of the Lord are great, sought out of all them that have pleasure therein." In proportion to our knowledge of God, we will appreciate our relation to him; and realize the uncancelable obligation we are under to love and praise his adorable and holy name.

He is, indeed, an Infinite Being; and, therefore, can never be comprehended by finite minds; but, nevertheless, our conceptions of him may be greatly enlarged by a careful study of his wonderful works. For this, the nineteenth century presents us with great facilities; and we shall be sadly wanting to ourselves, if we neglect the improvement of our minds, in the knowledge of God. Our lot is cast, by Divine Providence, in a highly favored land, where a degree of civil liberty is enjoyed, beyond any other part of the earth. Here we may worship God, according to the dictates of our conscience,

without having any to make us afraid; and the press and pulpit, open to our view a rich store of scientific and christian knowledge. To remain in ignorance, under such auspicious circumstances, is foolish and criminal in a high degree. It is, however, too generally the case, with a very great share of the American population; and especially with the laboring part of the community. Every possible effort, therefore, should be made to enlarge their minds in the various departments of useful knowledge. This is highly necessary to secure civil liberty, promote national honor and happiness; and also to accelerate the work of salvation.

The various classes of which the community is composed, cannot all obtain a refined and liberal education; but they are generally taught to read, possess a sound understanding, and have such an intercourse with people of cultivated minds, that they may have such a general knowledge of the extent of the creation, as to have a more enlarged view of the greatness and glory of its Author. It is, with a humble desire, to produce such an effect, that the following sermons have been penned, and are now presented to the public. The author, however, has not the vanity to think that he is very competent to the task he has undertaken; and he sincerely wishes that a more able writer had appeared to give such a combined and popular view of the sublime subject of the *visible* and *invisible* creation, as to come within the comprehension of people of ordinary attainments. If there is such a work, the author of these sermons has not seen

it; and he fully believes that such a work is highly necessary. Under this impression, he has ventured to appear from the press; hoping that he may be followed by some who will be able to treat a subject of such immense grandeur with more ability. We know that many able writers have appeared from the press, on the various and wonderful works of God; but they have generally treated the sublime subject in such a learned manner, as to exceed the comprehension of common minds, and general readers. They have written for the learned; and to that class of men, their highly useful labors are, in a great measure, confined. To bring the astounding subject, as far as possible, into popular view, is the precise object of the following discourses. How far the author has succeeded, in attaining his object, is not for him to judge. The decision of that is cheerfully submitted to the candid and discerning reader.

In passing the ordeal of criticism, the author is aware, that many imperfections may appear in the style and order of the work; and as to the truth of his statements, he has only to say, that he has endeavored to make the established principles of science, the holy scriptures, and what he deems sound reasoning, his guides. It has been his desire to deal in the chastened principles of reasoning, where incontestible proof could not be obtained for his guide.

In connection with his astronomical and philosophical observations, he has aimed to exhibit a sound view of christian doctrines,—doctrines, in accordance with

ancient and modern orthodoxy. In a word, it has been his leading wish, to conform his views to rational and pious minds; and, if possible, to raise the less informed part of men, above the prejudices, incident to a limited education, to a more extensive view of the great Creator and his works. The field of thought, into which he has entered, is certainly immense; and, therefore, it becomes him to be modest in presenting his feeble researches to his fellow men.

As the author is far advanced in life, it is probable that he will never appear again, from the press, on any much extended subject. Standing beyond the line of seventy years, the time before him must now be short; and an unbounded eternity is at hand, in which he will know more of God, and his wonderful works, than can be attained in the present world. For that event, it is important, beyond all other considerations, to be prepared; and, therefore, he would humbly beg an *interest in the prayers* of all who may read this performance, that the author may find the gracious acceptance of God and eternal life through our blessed Lord and Savior Jesus Christ.

With commending the following pages to the care of God,—for whose glory, if the author knows his own heart, they were penned,—and his readers, with his fellow men in general, to the mercy and grace of Christ, he now bids the world a long and affectionate farewell.

SERMON I.

PSALM CIV. 24.

O LORD, HOW MANIFOLD ARE THY WORKS! IN WISDOM HAST THOU MADE THEM ALL.

THIS sacred passage comprises a subject of more extent and grandeur, than could be presented to the view, in all its bearings, in many volumes. It will, undoubtedly, be unfolding to intelligent beings, through an unlimited duration; but it never can be fully expressed by all the eloquence of men and angels. This particular text, in distinction from many others of similar import, has occupied my thoughts for many years; and I have often felt an ardent desire to enter into an investigation of the instructive sublimities which it contains. The imbecility of my mental powers, and the limited extent of my acquisitions, when compared with a subject so majestic and overwhelming, has hitherto deterred me from its investigation, which certainly requires a mind of the highest order, and most extensive science. After much thought and reading, in relation to the subject in view, for a series of years, I have now ventured to commence the discussion of it in the sixty-ninth year of my age. May the presence and blessing of God attend us, my hearers, while an attempt is made, to present to your view, a subject in which his glory is so brightly displayed. Let your attention then, be closely fixed on the rich scheme

of Divine power and providence now to be presented, that you may learn more of the perfections and glory of God, get near to the throne of his grace, and become more conformed to his glorious moral image. You are, certainly, under great advantages, in this land of liberty, and surrounded with the light of the nineteenth century, to increase greatly in mental, moral and religious knowledge; and, therefore, you should always feel that you are acting under a high and awful responsibility. For these reasons, it is well said in the Sacred Oracles, that "every one of us shall give account of himself to God."

But, without detaining you any longer with preliminary remarks, this highly interesting subject may be arranged, by exhibiting,

I. Some of the grand outlines, or more prominent parts, which belong to the multifarious and wonderful works of God; and,

II. By showing how they evince his being, illustrate his unlimited perfections, and reveal his glorious and eternal designs.

In accordance with this order of the subject, we must proceed in showing,

I. Some of the grand outlines, or more prominent parts, of the multifarious and wonderful works of God.

But, in entering into a field which is so immensely capacious, it is designed to proceed in the order of climax; and, therefore, it will be necessary to commence with the globe, which an indulgent Providence has made our present habitation. It is, indeed, a very small part of creation, when compared with the whole; but, notwithstanding, it is highly interesting to us, and that part of the works of God, with which we are best acquainted. Although, to the unlearned eye, it appears to be a vast extended plain, it is, really, a globe or ball, sus-

pended in the immensity of space, having no visible pillars of support, but the laws of projection and gravitation. With regard to its magnitude, as has been said, it is small indeed, when compared with many other globes, which float on ether's unbounded ocean. A line, eight thousand miles in length, would measure its diameter, and one of twenty-five thousand miles, would encircle its circumference. It has two grand, but perfectly distinct, motions, called the annual and diurnal; and an inclination of its axis to the orbit of twenty-three degrees and a half. In its extensive path round the sun, it requires an entire year, to perform that mighty revolution; moving with the amazing velocity of sixty-eight thousand miles, in the short duration of an hour. This stupendous movement, in connection with the inclination of the earth's axis, to the orbit in which it revolves, completes the four seasons, which comprise the Solar year. The earth's diurnal motion is performed in twenty-four hours, which forms the periods of day and night—light and darkness. This is performed on its axis, like the revolving of a wheel. These sublime and astonishing motions never vary, nor interfere with each other, in the slightest degree; for the eye of God is always upon them, and, therefore, they never deviate from the laws which *He* has prescribed, though they are involuntary in their operations, and altogether unconscious of the laws by which they are governed.

But, in connection with these remarks, we must extend our observations on this terrestrial globe, taking into view its grand divisions, and most prominent objects. Among the numerous materials of which it is composed, it may be principally considered as consisting of land and water. According to the most recent and accurate calculations of the learned, *one third* of the

earth's surface is land, and *two* thirds is covered with water. The general divisions of the land, are its continents and islands: and the first may be divided into two, called the Eastern and Western Continents. The *Eastern* Continent is subdivided into *Asia*, *Europe* and *Africa*; and the *Western* Continent, into *North* and *South America*. The Islands, connected with these extensive Continents, are very numerous; and some of them are sufficiently spacious to contain rich, populous, and mighty Empires. This is particularly the case with New Holland, which lies in the southern hemisphere; and it was supposed, when first discovered, to be itself a Continent. The Island of Great Britain, is the seat of one of the most mighty Empires on the face of the earth; and so is St. Domingo, in regard to extent and population. It is now assuming a civilized and regular form of government, though inhabited by a colored race of men. Many other Islands, on the face of the globe, are of great importance, on account of their extent and utility, and the relation they have to the rest of the earth. They were all formed by the Divine Hand; many of them capable of supporting a numerous population; and all calculated to display the glory of their Creator. Though they are the lesser parts of this wonderful world, they are of vast utility, and share richly in the goodness of the Lord. Not one of them was made in vain. Even St. Helena, which is one of the least in magnitude, and affords but little for the support of animal life, is of some value to the rest of the earth. It will now be marked on the page of history, to the end of time, as the last residence of the celebrated Napolean Bonaparte—the place where he resigned his breath, and which contains *his* remains, who made the earth tremble at his sword, through all its civilized departments. But to proceed;

That part of the globe which is called land, in distinction from water, is of an exceedingly diversified or uneven surface; consisting of extensive plains, hills of various degrees of elevation, and mountains whose summits rise, in awful majesty, above the clouds of heaven. This serves to give motion and purity to the numerous streams of the earth, and also to the circumambient atmosphere, so that health is promoted, and the human eye more delighted with the variegated landscape than it could be with a dead and unbroken level. But passing by the valleys and lesser elevations of the earth, as they are objects with which all are familiarly acquainted, a brief view of the mountains may be deemed necessary; for they are less understood, and on account of their vast extent and grandeur must deeply interest every enquiring mind. On every Continent, vast ranges of them are seen, and also on many of the Islands, with summits towering from one to five miles above the level of the sea; proclaiming the Mighty Hand that raised them to such a magnificent height, as infinitely worthy of adoration and praise. Some of them extend from one extremity of a continent to the other, in one unbroken chain. This is remarkably the case with the Andes or Cordilleras, which stretch from the far northern regions to the southern promontory of the western or American continent; a distance of no less than ten thousand miles, separating the eastern from the western waters, dividing one grand section of this great continent from the other. The mountains of the *first*, *second* and *third* magnitudes, exhibit all the seasons of the year, at one time, taking them from their bases to their summits. Around the lower and middle parts of many of them, the vegetable kingdom appears in all the beauty and fertility of the vernal, summer and autumnal seasons, while their lofty summits are covered with eter-

nal ice and snow, like the polar regions of the earth. Such stupendous objects are visible, both on the *eastern* and *western* continents. From some of these awful heights, volcanic fires issue, to the terror and astonishment of men. The famous volcanoes of Etna and Vesuvius, reach beyond all historical knowledge; and their fiery eruptions have overwhelmed cities, villages and plains, depriving thousands of life, shaking the earth around them to a vast extent, alarming its inhabitants with their roaring and rivers of melted lava. These are some of the works of God; and they display his power, proclaim his glory, announce our dependence on his care, filling the human mind with fear and reverence to that adorable Being who created heaven and earth.

But another consideration, adapted to attract human attention, is the mighty rivers which stretch themselves through the extensive regions of the earth; watering the ground, facilitating the intercourse between one section of the world and another, subserving the interest of man, and displaying the beneficence and glory of the Almighty. Some of them exceed four thousand miles in length, whose numerous tributary streams, contribute to the support, the delight, and happiness of the human race. The rivers, like the mountains, are of various magnitudes; but they are all formed for the same ends,—the interest of men and the glory of God. Rivers of the first magnitude, are the St. Lawrence, the Mississippi, the Amazon, and the De La Plata, on the continent of America; the Danube and Rhine in Europe; the Niger and Nile in Africa; and the Wolga and Ganges in Asia. The numerous rivers of the earth, descend through various degrees of magnitude, down to the smallest streams that flow, in a thousand directions, around the hills and through the valleys, spreading their usefulness

over the whole globe. They resemble the veins and arteries in the human body, and are the channels through which the watery element flows, communicating life and motion through all the vegetable and animal kingdoms. As, without the circulation of the blood, there could be no such thing as animal life,—so without the circulation of water, the whole earth would be a cheerless and barron waste. But in connection with the earth's numerous streams, there are many reservoirs of water, called lakes, the evaporations of which impregnate the atmosphere with matter, that, when condensed by cold, descends in copious and refreshing showers. In these watery cisterns of the skies, the lightning displays its vivid grandeur, and appalling velocity, alarming the human mind with the roaring of thunder, reminding us of the awful majesty of God! The power of the electric fluid is truly sudden and irresistible, rending in pieces trees and rocks, often depriving men of life, teaching them their desert of punishment, and their entire dependence on the mercy and protecting care of the Great Creator. The lakes or inland seas, are also very numerous,—many of them are of great extent,—and they are suitably and wisely scattered over all the continents and islands of the earth. Some of the most remarkable of them are on this Western continent; and one—Lake Superior—is the greatest body of fresh water that is known on the globe. It is connected with Lake Huron, Michigan, and Erie, forming a magnificent river, that descends over a fall of one hundred and fifty feet. The great height of the fall, and the immense body of water that descends over it, form an object of great sublimity, attracting the attention and commanding the presence of the curious and scientific, from all parts of the earth. This august stream empties itself into Lake Ontario; and from thence,

forming the St. Lawrence, discharges itself into the Atlantic ocean. Much might be said of other lakes and rivers, with regard to their number, extent, cataracts and various wonders; but this brief statement must suffice, as a specimen of the whole; as my plan embraces only the grand outlines of the world. But there is another appendage of the earth, that must not be omitted; and that is, the atmosphere with which it is surrounded.—The aerial fluid was once supposed to be a simple uncompounded element; but the recent improvement of chemical science, evinces that it is a complex substance, consisting of different species of gas, so wisely compounded by Infinite Wisdom, as to promote vegetation and animal life, which could not be otherwise sustained. As we, and all other animals, exist in that complex element, it is wisely ordered, that it is to us invisible. It is, however, a material substance, of sufficient density to sustain the feathered creation, with a vast weight of aqueous vapors, that, when condensed, often descend in torrents of rain, hail and snow, softening and refreshing the face of the earth. The height of the atmosphere is allowed to be about forty-five miles, and the weight with which it presses every square inch of ground is equal to fifteen pounds. This forms a weight of fourteen tons, or twenty-eight thousand pounds, with which the body of a middling sized man is constantly pressed. If it were not that this fluid is within, as well as around our bodies and buildings, they would be instantly crushed by its mighty pressure. The goodness and wisdom of God is, therefore, in this case, wonderfully displayed. By various second causes, to us unknown, the air is sometimes in a state of perfect rest; at other times it is in gentle motion; and there are times when it is so agitated as to sweep every thing before it, both on land and

sea. Water, fire, and air, are of inestimable value to man, when properly controlled; but they are certainly awful when they operate without restraint on the face of the earth. They are means by which God supports our lives, and promotes our comfort; but often, in sovereign justice, he sweeps us away by their agency from the earth, to populate invisible worlds. We see, therefore, that they are servants, by which he fulfils his great designs of mercy and judgment.

The vegetable kingdom, in all its variety of riches and beauty, was, unquestionably, formed for the support of animal life; to charm the eye, please the imagination, and raise intelligent minds to adoring views of the Divine perfections. In this capacious field, where nature appears in unspeakable splendor, the naturalist ranges with great delight; and to his lectures you must be referred, for a correct and enlarged understanding of the vegetable world, in relation to its utility, captivating beauties, and the multifarious classifications into which its numerous species may be resolved. A general and cursory view of its extensive wonders, is all that my limits will permit. But turning from the face of the globe, and all the beauties with which it is adorned, we must next take a brief view of its interior parts. How it is constructed from the surface to the centre we never *can* know without a communication from God; and with that, we shall not probably be indulged in the present life. The various materials of which it is composed, are all beyond our sight. All beyond the small depth to which men have penetrated—which is comparatively nothing, when the semi diameter of the earth is contemplated—is mere conjecture and uncertainty; more calculated to amuse than to satisfy the enquiring mind. In the bowels of the earth, however, as far as it has been

penetrated, rich treasures are found, formed by Infinite Goodness for the benefit of men—even for the use of the thoughtless and ungrateful. As an inspired writer observes concerning God, "The earth is full of his riches; and his tender mercies are over all his works." The interior of the earth has certainly furnished us with materials of immense utility, and highly ornamental. But, as in the department of the naturalist, we made but a short stay; so, in the dominion of the mineralogist, the view that we shall take must be brief and general. The interior of the globe, when explored by the art and industry of man, affords us an abundance of the precious metals; namely, gold, silver, and stones of various degrees of quality and value, highly ornamental, serving as a medium of trade, and facilitating business in all its branches. The coal mines furnish us with fuel, contributing to comfort and promoting the useful arts; and iron ore enables us to cultivate the ground; for without such facilities civilization would cease, and the whole earth be reduced to a savage state. Without the use of iron, this world must have remained, for any thing that we can see, from the commencement of time, an uncultivated desert, instead of presenting to our view, as it now does, splendid cities, improved fields, and cultivated landscapes. In view of all these things, we may truly say, as in the words of our text, "O Lord, how manifold are thy works! in wisdom hast thou made them all." Thus,

Having taken a very brief survey of the Continents and Islands of the earth, we must now proceed to a view of its extensive waters. Lakes and rivers have been mentioned; but they form only a very small part of the extensive body of water, which covers two thirds of the globe. That part of the world of waters, that remains yet to be mentioned, consists of seas and oceans. The

seas differ from lakes, by being connected with the oceans, by straits and channels, and are not wholly surrounded by land. The seas, like the oceans, are impregnated with a saline substance ; and, in this respect, they differ from lakes, which are, in general, bodies of fresh water. It is not here designed to enter into an enumeration of the seas : as a specimen of the whole, two may be named, the Mediterranean and the Red sea. The Mediterranean sea is connected with the Atlantic ocean, by the straits of Gibraltar ; and running in an easterly direction to the continent of Asia, it divides Europe from Africa, and is a very extensive body of water. The Red sea lies between Asia and Africa, and connects itself with the oceans of the southern hemisphere ; and it is one of the first class of seas, lying on the face of the globe. The oceans are vastly larger than any other bodies, and they are five in number. They are called the Atlantic, the Pacific, the Indian, the Northern, and the Southern oceans. The Pacific ocean divides America from Asia, and it is ten thousand miles in breadth. The Southern and Indian oceans, are also immense bodies of water ; and they form an extensive section of the southern hemisphere. These oceans are all so connected as to permit the entire circumnavigation of the world ; which has been actually and repeatedly done by various navigators. The celebrated Capt. Cooke was one of those navigators, and he was slain, on one of his voyages, on the Island of Owyhee, by its savage inhabitants. These immense bodies of water abound with living creatures, whose natures are adapted to the element in which they are contained. To classify the multifarious species into which the naturalist would arrange them, exceeds my plan as well as my information. In regard to their size and activity, they are very various, when viewed from the

whale, down to the smallest of the aquatic kingdom. On the fifth day of the creation, they were all formed by the mighty hand of God, to support the life and promote the comfort of man; leading him to appreciate the wisdom, and adore the beneficence of the glorious and eternal Creator.

As we have now taken a brief view of this terrestrial globe, in relation to its land and water,—its mountains and plains,—its mineral and vegetable departments,—and the wonderful atmosphere with which it is surrounded, we must proceed with some additional and interesting considerations. Its zones,—its hemispheres,—its lines of latitude and longitude,—its animal and rational inhabitants, are surely things which deserve some attention. The earth is encompassed with five distinct zones; and the middle one is the most extensive of them all,—and it is distinguished from the rest, by the name of the Torrid zone. It is upwards of forty-six degrees broad; and its climate is oppressively warm, as the sun is vertical or perpendicular to the horizon, in every part of it, twice in a year. On this account, its productions are rich and abundant; but its climate is unpleasant, and unfriendly to health and longevity. It supports, however, a numerous population; which, it is to be hoped, will increase and improve through all the future periods of time. In connection with this section of the world, there are two zones, on the north and south which may be considered as the temperate regions of the earth. The Northern Temperate zone, commences at the Tropic of Cancer, twenty-three degrees from the Equator, or middle line of the Torrid zone; and it is bounded on the north, by the Arctic or Polar circle; which is sixty-six degrees and a half from the middle line of the earth. From the Arctic circle to the Pole comprises the Northern Frozen zone, a

dreary and dark region ; and, in a great measure, uninhabited and unexplored. The Southern Temperate and Frozen zones, are of similar extent with the northern ; but they certainly contain less land and more water. In regard to darkness and frost, gloom and desolation, the South Pole is equal to the North. The Southern Temperate zone, however, has many excellencies, and a large population ; but it is much more inferior, in respect to these things, than the parallel northern section.

The natural hemispheres of the earth are six. The equator, or middle line, divides the earth into two equal parts, called the northern and southern hemispheres. The rational horizon divides the upper from the lower hemisphere ; and a meridian line, drawn from north to south, divides the earth into the eastern and western hemispheres. Latitude is a line encompassing the globe from east to west ; and there are ninety of them from the equator to the each of the poles. Longitude is a line drawn from the north pole to the south ; and it is sixty-nine miles at the equator, and gradually lessens in breadth as it approaches the poles. These lines, though merely marked in the imagination, are immensely useful to the mariner; and they serve to give all men a correct idea of the relation which the various parts of the globe have to each other.

It is now time to proceed with the subject, in some brief observations concerning the animal and rational inhabitants of the earth. The earth, like the seas, swarms with animal life. The irrational creatures, covering the continents and islands, are immensely numerous ; varying greatly in size, nature and activity ; and they may be arranged into many classifications. But this is the province of the naturalist, to whose works you may be consistently referred. The irrational creation is

all subjected to man; and it is pre-eminently necessary for his comfort and support. As by Divine appointment man is the lord of this world, with all its appurtenances, he certainly holds a station of high responsibility. The human race commenced their existence nearly six thousand years ago; and they consisted at first of a single pair, named by the Great Creator himself, Adam and Eve. It is expressly said in the scriptures, that they were formed in the image of God; and in mental powers and moral excellency, as the Psalmist says, they were made but "a little lower than the angels." We need not doubt that the natural beauty of their persons, corresponded, in a high degree, with the strength and rectitude of their minds. Their health, as well as strength and beauty, must have been perfect; and if their innocence and moral purity had been preserved, they would have been exempted from natural death forever. From that original stock all the generations of men have descended, and extended themselves through all the departments of the earth. According to the best calculations that have been made, the present population of the earth is about 800,000,000; and how vast then must the number be which have existed on the earth, through a duration of near six thousand years. Truly, as an inspired writer says, "Men come forth like flowers, flee away like shadows, and continue not." Though men are endowed with the noble power of reason, by their Creator, they certainly act in opposition to its highest dictates; ruining themselves by sin, for time and eternity. As they have all rebelled against God, they have also armed themselves against each other; and an innumerable multitude of them have gone down to the grave by the sword. The history of the world, therefore, might, with great propriety, be written

in letters of blood. The sanguinary disposition of the human race, has, undoubtedly, operated greatly against their own happiness, improvement in knowledge, literature and the useful arts; and prevented that density of population to which they might, by this time, have arrived. But notwithstanding all the embarrassments under which they have labored, through the past periods of time, their number and operations have been wonderful, and evincive of the great sagacity and enterprise of man. The remains of ancient works, and the account that history gives of them, is truly astonishing. The pyramids of Egypt, the ruins on the plains of Babylon, and the antiquities of many other nations, show the power, wealth and grandeur of the ancient generations. Even at the present time, we see great marks of improvement, activity and power on the earth. On every continent, extensive cities, and other works of art, highly splendid, meet the eye and astonish the beholder. Europe and Asia abound in cities of various magnitudes; and even our own continent, though but recently inhabited by civilized man, bears some comparison with the improvement and grandeur of the eastern parts of the earth. Such, in modern times, is the improvement of the mariner's art, that the seas and oceans are covered with the canvas of numerous nations; connecting them together, facilitating business, extending population, and promoting all the felicities of life. The march of improvement has been rapid, for some centuries back; and it is still proceeding at a greatly increased ratio. The time is not far distant, according to inspired prophecy, when the whole earth will be populated, war and disorder cease, mental and moral improvement become extensive, and the whole "earth be covered with the knowledge and glory of the Lord, as the waters cover the sea." Every thing

now appears to be leading rapidly to that glorious event. Plans for the conversion of the world are multiplying, prosecuted with ardor, and attended with the Divine blessing. "The meek," as our Savior says, will soon "inherit the earth;" and rise from happiness here, to eternal glory in heaven.

With these general observations on the multifarious and wonderful works of God, in relation to the globe on which we dwell, the present discourse must be closed. In the next, according to the proposed plan, we shall proceed to survey the wonders of his power, wisdom and beneficence, in higher regions. May the Divine blessing attend our researches, and his sanctifying Spirit enlarge our hearts with every christian grace. Amen.

SERMON II.

PSALM CIV. 24.

O LORD, HOW MANIFOLD ARE THY WORKS! IN WISDOM HAST THOU MADE THEM ALL.

The general proposition, deduced from the text, which is now under consideration, is to show some of the grand outlines, or most prominent things, which belong to the multifarious and wonderful works of God. In the preceding discourse, the great outlines of the globe on which we dwell, have been summarily presented. According to my promise, I must now proceed to survey the higher regions, in which the glory of God is so remarkably displayed. As the order that has been adopted is that of a climax, or an ascent from less to greater things, in pursuing it our thoughts must now be directed to the *Moon*; which is the nearest to us of any of the heavenly bodies, and is more intimately connected with this globe, as it moves around it as its center of attraction. Although it is generally less or more luminous, dispelling the nocturnal darkness that rests on this world, it is really, in itself, perfectly opaque, shining merely by the light which it derives from the sun. The moon is placed about two hundred and forty thousand miles from the earth; revolving around it from *west* to *east*, in twenty-seven days, seven hours and forty-three minutes. This is one of its grand motions. In the same space of time, it performs a revolution on its axis, analagous to the earth's

diurnal motion; making its periods of light and darkness to be twenty-three days and some hours long. Such a length of time, for one day and one night, would, certainly be to us, very unpleasant, and ill-adapted to promote the business and concerns of life; but all the arrangements of God, in his works, are, undoubtedly, infinitely wise, and perfectly consistent with the physical and moral perfections which he sustains.

In connection with the double motion that has been mentioned, the moon moves in company with the earth, at an equal distance from it, around the sun, once in twelve months. It is, therefore, to us, always an equally near neighbor; performing services for us, of vast importance, in relation to vegetable and animal life. Thus the moon has three distinct motions, one on its axis, another round the earth, and, with the earth, one annually round the sun; which is to both, the center of attraction, and the grand fountain of heat and light. It is highly probable that the earth and moon will be companions, as they always have been, down to the end of time; mutually contributing, by the kind providence of God, to each other's advantage; and jointly displaying the glory of their adorable Creator; making glad the sons of men, and causing the angels, "those morning stars, to sing for joy."

But, in addition to what has been said, in relation to our celestial neighbor, the *moon*, it is necessary to take a brief view of her magnitude, with some other considerations belonging to her, which are well calculated to arrest the attention of mankind. In regard to the magnitude of the moon, it may be observed, her diameter is 2170 miles; and, of course, her circumference is very little short of 6500 miles. It is allowed by the most correct observers, that she is about fifty times less than the

earth. Her form, like the earth's, is obviously a sphere or globe; and, on her surface, as far as we have been able to make discoveries by telescopic aid, various wonders appear. The moon is composed of very different materials; solids of various qualities; but, as to fluids and an atmosphere, some admit and others deny the existence of these things. It is highly probable, however, that both may be found there, if we had a more clear view of her surface; for these things appear to be indispensably necessary to sustain vegetation and animal life. If that question could be satisfactorily settled, it would be a powerful argument that the moon is the habitation of intelligent beings. The moon's surface, it is acknowledged by astronomers in general, is greatly diversified with hills and valleys, of various heights and depths. From the size of that globe, her seas and rivulets, if she has any, must be small, when compared with the streams and oceans of the earth. Her mountains are lofty and her valleys spacious; but their form seems to differ widely from ours; exhibiting a very different scenery. Her mountains appear to be circular in their shape, encompassing very large plains, in the middle of which conical hills rise to a vast elevation. By the farther improvement of the telescope, we hope that more minute discoveries may be made on the qualities and scenery of the moon, by the persevering efforts of the scientific world. In the present age, those who belong to the republic of letters, appear to be pressing their investigations with a laudable activity; and may a kind Providence crown their efforts with success. But if the moon has an atmosphere, which seems to be admitted by the most recent and correct discoverers, it must be rare and homogeneous, and not like ours, capable of sustaining such gross vapors as produce the mighty storms

with which we are visited on the earth. If there is water on the surface of the moon, on account of the rarity of her atmosphere it must descend in the night, which is very long, and in gentle mists or dews, gently refreshing her surface. Such an atmosphere is certainly more congenial to health and comfort than a more dense and heterogeneous air. It is believed by many that we had such an atmosphere before the deluge; and that the earth then was not washed by rains, as it has been since that memorable event. That is one reason assigned for the health and longevity of the antideluvians. As the moon has not been subjected to such a catastrophe as the earth was by the flood, and probably retains her original condition, we may hope that, if it is populated, it is the habitation of more pure and happy beings. But with these general observations, the present subject is dismissed; and therefore, we must now proceed in surveying other parts of the numerous and wonderful works of the Great Jehovah.

As the earth and moon have now been briefly considered, in their grand outlines, and the near relation they sustain to each other, we will proceed next to a view of that resplendent orb which is called the *Sun*. It is the grand center of an extensive system; and such is its magnitude and power of attraction, that a number of solid bodies, and some of them of vast dimensions, are impelled to revolve around it, in various and extensive orbits; and with different degrees of velocity, expressive of the mighty and glorious power of God, who gave them being and motion, with all the wonders which they present to the eye and contemplation of man. The earth revolves around this immense orb, the grand fountain of light and heat, in an orbit that is something eliptical; and its mean distance from it is about ninety-five mill-

ions of miles. The earth moves with an inconceivable velocity—as has been already observed—and if it were not for the attractive power of the sun, it would go on in a tangent or straight line forever; and so be separated from that majestic luminary into regions of darkness; losing all that unspeakable benefit which we derive from the grand center of our system. But, by the sun's attractive power, we are preserved from that destruction which would arise from going on in a straight line, and are constantly impelled into such a curve as now forms our annual orbit. This glorious event certainly depends on the infinitely wise arrangements of Providence; and, therefore, we may see our entire dependence on the power and mercy of God. In this view of things, it must be acknowledged, that, in sinning against him, we manifest a degree of ingratitude, the demerit of which is infinite, and justly exposes us to an eternal punishment.

As the sun has such a commanding power over the planetary and cometic system, the quantity of his matter must exceed them all; and, from actual observation, this is, in fact, the case. A line drawn through the center of the sun, would be 763,000 miles in length; and, of course, his circumference would be three times that number. It is computed to be above 500 times larger than all the planets, and comets, belonging to the entire solar system. It would require 1,300,000 such globes as the earth, to form a body of equal magnitude with the sun. It is, indeed, itself a universe, when compared with the earth, or with any other of the orbs, that move around it, by virtue of its attractive influence. Being itself the center of the whole system, it has but one motion; and that is a revolution on its own axis, which is accomplished in 25 days 6 hours. As it is the center of an extensive system, it is necessary that it should be, in all

other respects, at rest; as far, at least, as it relates to the solar system. In regard to this stupendous luminary, various opinions have been formed; but, as yet, we are left greatly in the dark, in respect to its structure, and the materials of which it is composed. That it is highly luminous is very obvious; and that its rays produce heat as well as light is equally true. Some suppose that it may contain intelligent beings, as well as this world, but, if that is the case, I think it must be the place where fallen angels and lost men, are confined and punished for their iniquities. As hell must, eventually, contain an unspeakable multitude of material bodies, the sun, certainly, comes nearer to the scriptural description of it, than any other place of which we can form an idea. Sir Isaac Newton has stated, in his learned works, that some of the comets, in passing round the sun, approach so near to it, as to receive a degree of heat 2000 times greater than a red hot iron; and, on this subject, no man was ever better qualified to form a correct opinion. If that is true, it must surely be, comparatively speaking, a universe of burning flame. It must, however, consist of very solid materials, to have such an attractive power on the system at large, as to command upwards of 500 globes, including planets and comets, to revolve around itself as their grand center. There are some dark spots on the face of the sun, which are supposed to be mountains not less than 300 miles in height. Their permanency is ascertained by their regular appearance, as the sun revolves on its axis; which would not be the case if they were transitory in their duration. It is believed that they are all of great extent, and that some of them cover as large a space as the whole earth would do, if it were placed on the surface of the sun. But if the sun has, in fact, such high and extensive mountains, it must,

undoubtedly, have valleys equal to them in magnitude; and could we behold its surface and scenery through its luminous atmosphere, and on a near approach, the sight would surely be grand and overwhelming. It is the workmanship of God, formed for momentous and beneficent purposes; and its true nature and structure are clearly known only to himself, and those happy beings to whom he may be pleased to reveal its superlative wonders. There is no doubt that, in the ages of eternity, facilities will be granted to us, whereby we shall become acquainted with all that belongs to the sun, and all the other departments of creation, infinitely beyond our present conception. These remarks must suffice, in relation to the grand center of our system; and lead our minds to the other orbs by which the sun is surrounded, and over which he extends such a powerful and salutary influence.

In proceeding to a view of the planetary system, in distinction from the earth, which has already been described, Mercury is the first, on account of its near relation to the sun, which claims our attention. Its distance from the sun is thirty-six millions of miles,—its diameter is three, and its circumference nine thousand miles. It performs a revolution round the sun in the short space of three months; and, of course, a year there is but one quarter of our year. It is thought by some astronomers, that Mercury revolves on its axis, in a little more than twenty-four hours; but that fact, it seems, is not scientifically established. The Sun, when viewed from Mercury, must appear seven times as large as it does to us; and, of course, its light and heat, must exceed these things here seven fold. Such a degree of heat on this globe would certainly be destructive to vegetation and animal life, and render the earth a

scorched and desolate orb. The near vicinity of Mercury to the Sun, in a great measure prevents an accurate discovery of its scenery and surface; but it is said by able judges, to be very uneven, having mountains from one to ten or eleven miles high. It is the smallest primary planet in the solar system, until we ascend above the orbit of Mars; not greatly exceeding the moon in magnitude. It moves in its orbit round the sun, with the amazing velocity of one hundred and eleven thousand miles in an hour; thus proclaiming to the universe the power of that Divine Hand which originally gave it such a rapid flight. This planet, though a primary one, is far inferior in magnitude to some of the secondary planets in the solar system.

With these brief remarks on Mercury, we must now proceed to Venus, which is the next in order in the planetary chorus. It certainly holds a high rank among the heavenly luminaries, as seen from the earth, being alternately our evening and morning star. It is not quite equal to the earth in magnitude, being only seven thousand and six hundred miles in diameter. Its distance from the sun is sixty-eight millions of miles; and it moves in its orbit at the rate of eighty-one thousand miles in an hour. The rotation of Venus on its axis, is performed in twenty-four hours and twenty minutes; and, therefore, her days and nights differ but little from our own in length. Its revolution round the sun is effected in seven months; making its year but a little more than half of our's. The surface of this planet has not, as yet, been very clearly discovered, on account of the darkness and density of its atmosphere. If it were not for that obstruction, we might perceive with more accuracy the beauty and grandeur of its scenery; which must be wonderful indeed, her mountains being

from ten to twenty miles in height. The sun at Venus must appear with far greater splendor than he does to us, as it is placed twenty-seven millions of miles nearer that resplendent luminary than the earth. The light and heat which the sun affords that planet, must, therefore, far exceed what we enjoy.

There is evidently a great variety in all the works of God; and every orb, of which we can command a view, seems to differ from all the others, in its magnitude, motions, and the nature of its scenery. Every world is made to illustrate the unlimited wisdom, power and glory of the adorable Creator. It certainly becomes us, who are endowed with intellectual powers, to study the works of creation and providence, that we may understand the divine perfections and character, and that we may be prepared to glorify the holy name of the Great and Eternal God. It is for this purpose that we are "made but a little lower than the angels," and capable of an eternal progression in knowledge and felicity. We are now permitted to take a glimpse of some parts of that extensive creation, the wonders of which we shall more fully understand in the course of an endless eternity; and, therefore, the inestimable privilege should be faithfully improved. To neglect the improvement of the mind is unspeakably foolish as well as exceedingly sinful.

But the sublime subject leads us now into higher regions, to take a view of other planets, which revolve round the sun beyond the orbit of this world; and, therefore, *Mars* is the first, in the shining train, that presents itself to our view. Its distance from the sun is one hundred and forty-four millions of miles; and it moves in its orbit fifty-six thousand miles in an hour. Its diameter is four thousand and two hundred miles;

and, therefore, though it is superior to the moon and to Mercury in magnitude, it is in that respect far inferior to the earth. Mars revolves on its axis in the space of twenty-four hours and thirty-nine minutes; and it performs its course round the sun in twenty-three months. Its day and night, therefore, are forty minutes longer than ours; and its year is nearly double to ours in length. To a spectator on that planet, the sun must appear only half as large as he does to one who beholds that resplendent luminary from the earth; and, of course, his light and heat may be proportionably diminished. The color of Mars is a fiery red; and that is a conclusive evidence that its atmosphere is gross and stormy; whereby a clear discovery of its surface and scenery is greatly prevented. It does not, on the whole, appear, from the structure and situation of Mars, that it would be a very eligible habitation for holy and happy beings: but, on that subject, our conceptions must necessarily be limited and obscure. That planet certainly is a part of the wonderful works of God; it is, therefore, wisely framed, and well adapted to answer his eternal purpose, and to display his glory. With the view that we take, with scientific instruments, we must rest contented, until it shall please God to enlarge the boundaries of our knowledge; and, for that, there will be sufficient opportunity beyond the limits of the present life.

From the view we have taken of Mercury, Venus and Mars, we see that they are small, when compared with the primary planets which remain yet to be described; and no satellites, or secondary planets, have been hitherto discovered attending them in their revolution round the sun. In this respect they differ from the earth, which has the moon attending it in all its annual revolutions. This is certainly a favor of which we would

not like to be deprived; but God may have made up that deficiency to them in ways to us unknown; for he is neither wanting in wisdom nor in goodness. "His tender mercies are over all his works."

It was believed, until very lately, that there were only seven primary planets in the solar system, namely, Mercury, Venus, the Earth, Mars, Jupiter, Saturn, and Herschel; but, by recent discoveries, it appears that there are four others, situated between the orbits of Mars and Jupiter, which are called Ceres, Pallas, Juno and Vesta. The distance of Juno from the sun is two hundred and seventy-five millions of miles, which seems to be the greatest distance of any of the four, from the grand center of attraction. Their orbits intersect each other in various places, which is an anomaly—a thing unknown of any other of the planetary bodies. One of them is five years in revolving round the sun; and the others perform their revolution in rather a shorter period of time. The diameter of the largest of these diminutive planets is but fourteen hundred and twenty-five miles; and that of the least is but eighty. I do not know of any discoveries that have been made on the scenery of these inferior planets; but, doubtless, they are not without use, in relation to the solar system, and all the other parts of creation. It is believed,—and I think with great probability,—that they were, originally, *one* planet, which, by some unknown cause, must have exploded from the center, forming these separate fragments, giving them different and irregular courses, around the sun, the common center of the general system. This is all that is necessary to be said, at present, concerning the surprising phenomenon, which has caused so much speculation and research among astronomers. The situation of these planets is certainly one of the mysteries of

Providence, which we must leave to be unfolded in eternity. Surely there is not any thing made in vain. All parts of creation were, undoubtedly, formed to display the glory of God, and to make saints and angels rejoice through interminable ages.

Leaving, for the present, the sublime subjects which have occupied our mind, the way is now prepared to proceed to higher regions in the solar system. The next object that presents itself to our view is *Jupiter*, which is the largest Orb that belongs to the grand train of planets which revolve round the sun. The extent of this orb is really astonishing, and it is exceeded by no other globe in magnitude but the sun itself. The diameter of Jupiter is eighty-nine thousand miles; and of course, its circumference is two hundred and sixty-seven thousand, which makes it about a thousand times larger than the earth. Magnitude itself, certainly, enters deeply into the idea we have of grandeur; but there are other considerations belonging to this planet which enhance its sublimity to a very high degree. The distance of Jupiter from the sun is four hundred and ninety-one millions of miles; and this stupendous orb revolves on its axis in the short space of nine hours and fifty minutes. One rotation in its orbit round the sun, requires a period equal to twelve years, proceeding at the rate of thirty thousand miles in an hour. What an immense circle that orbit must describe! and, yet, it is but a mere point in absolute and unlimited space! But unlimited space and eternal duration overwhelm our feeble minds; and nothing can exceed the grandeur of these conceptions, but the unbounded majesty of the glorious Creator of all things. In various ways, among the resplendent orbs of heaven, Jupiter displays the glory of his wisdom, power, and beneficence. This majestic orb

is surrounded with certain things, called belts and spots, which have greatly occupied the attention of astronomers; but, with all the aid of their most improved telescopes, their nature and use, in relation to that planet, remain a mystery to the learned world. They must, however, be of essential service to that globe, or they would not appear there, as a part of the wonders of creation; for their Creator is certainly "excellent in council as well as wonderful in working; holy and reverend is his name." The axis of Jupiter is nearly perpendicular to the orbit, which causes an equality in the seasons; a thing highly necessary, where the year is equal to twelve of ours in length. This is a great blessing in a world of such vast extent, and so far removed from the light and influence of the sun. In viewing the situation of that planet, we may be convinced that it was created for higher purposes than merely to amuse us with the appearance of a luminous spot, in the vast concave of the firmament of heaven. But, in connection with these circumstances and appendages of Jupiter, there are other wonders to be seen there, which have a high claim to our attention. The short time in which that mighty planet revolves on its axis, causes a quick return of the light and influence of the sun, to all the regions of that extensive world. In addition to these considerations, Jupiter has four satellites or moons of different magnitudes, which revolve around it in different orbits. By these secondary luminaries, the darkness of its nights is dispelled, and light is constantly enjoyed through all its extensive boundaries. These provisions of the Almighty, in relation to that sublime part of creation, are truly wonderful; and they show very clearly that "his tender mercies are over all his works." Some of these moons, are globes of great extent;

even larger than the earth. With these observations, on the grand outlines and wonders of Jupiter, we must proceed to a brief survey of higher orbs, which also display the power and glory of the adorable Creator.

In the order that has been prescribed, in relation to this general and stupendous subject, the next planet that claims our attention is *Saturn*. That is the most wonderful orb, on many accounts, of any of the planetary train. Saturn is inferior to Jupiter in magnitude ; but there are circumstances connected with this planet which render it more sublime than any other in the solar system. Some of these are, the mighty rings with which it is surrounded. The density of these rings is supposed by some eminent astronomers, to be equal in density to the planet itself. The diameter of one of these rings is no lesss than a hundred and forty-six thousand three hundred and forty-five miles ; and its breadth is seven thousand and two hundred miles. On this subject, a learned writer says, "one of them contains, on both its sides, an area of *twenty thousand millions* of square miles ; and the other *eight thousand millions*." He says also, that they are "sufficient to contain a population, *one hundred and forty times* larger than our globe, though they were as thinly peopled as the earth is at present." Adding these rings to the planet itself—and they are certainly appendages of that stupendous orb—it exceeds any of the other planets far, in extent and grandeur. In respect to these wonderful rings, Doctor Young says in his Night Thoughts,

> "In them, of worlds like ours,
> An army might be lost."

For whatever end they were created, they are surely a sublime display of Almighty power and benevolence ; though their use is not by us certainly known. But with

these astonishing rings, Saturn has seven moons, revolving round it as their center of attraction, whose orbits are of various but extensive diameters; and they are all farther removed from the surface of that planet, than the rings themselves. The magnitude of Saturn, exclusive of its rings and moons, is certainly great; and including them, it exceeds all the other planets in the majesty of its various scenery, and extent of solid matter. The diameter of the planet itself, exclusive of its various and mighty appendages, is seventy-nine thousand miles; which makes it six hundred times larger than the earth. The distance of Saturn from the sun, is nine hundred and one millions of miles; and a revolution in its orbit, requires upwards of twenty-nine years, though moving at the rate of twenty-two thousand miles in an hour. Like Jupiter, the axis of Saturn is perpendicular to the orbit, causing, of course, the same equality in the seasons, over every part of that immense globe; and through the long duration of one of its years, which exceeds ours thirty to one. The diurnal rotation of this planet, is completed in ten hours and sixteen minutes; giving it, consequently, all the advantages of the returning sun, that Jupiter enjoys. The distance of Saturn from the sun is truly great; and the light which he affords to that immense globe, with all its attending rings and moons, is but the ninetieth part of what we receive from that resplendent luminary; and his heat there, must, of course, be diminished thirty degrees less than it is on the earth. The light of the sun, on Saturn, is, however, one thousand times greater than what we receive from the full moon; and as for heat, there may be other causes to produce that than the mere influence of the sun. We find, by a constant experience, that heat and cold, in our world, do not altogether depend on the

nearness or distance of that majestic luminary. Heat may arise from the interior parts of these planets, which are so immense in their magnitude and distance from the sun; and also from the nature and constitution of the atmosphere with which they are surrounded. Such an effect is not inconsistent with the divine perfections; and from the other arrangements of God, in the stupendous orbs, under consideration, we must admit, that the existence of heat is indispensably necessary.

In distinction from Saturn's rings, there are belts and dark spots on its surface, similar to the belts and spots of Jupiter. But to discern or ascertain, their nature and utility, is a thing far beyond the reach of man, with all the science he can obtain, in the present world. If we were placed, however, within the possibility of commanding a full view of these extensive orbs, we would, undoubtedly, perceive wonders, transcending all our present limited conceptions. The grandeur of their scenery would, unquestionably, equal their vast magnitudes and sublime movements, on their axes and in their orbits. Their mountains and plains, oceans and rivers, with many other things comprised in their multifarious scenery, would, surely, lead us to admire the wisdom and power of that adorable Being, by whose omnipotent hand they were all formed, and put in motion! But all the wonders which we have seen in the creation, as far as they have been exhibited in these discourses, is but as a grain of sand, when compared with what remains to be disclosed. The present discourse, therefore, must be concluded; and in the next, we will proceed in viewing the higher departments of the great Creator's works; and may our minds be prepared, by his Holy Spirit, to love and adore him, who is the boundless fountain of all being and blessedness. Amen.

SERMON III.

PSALM CIV. 24.

O LORD, HOW MANIFOLD ARE THY WORKS! IN WISDOM HAST THOU MADE THEM ALL.

THE general proposition, the discussion of which is not yet finished, is an exhibition of the multifarious and wonderful works of God, as it relates to their grand outlines, or prominent parts. In what has been already said, the sun, with nine of the primary planets and their satellites, which revolve around him as their great center of attraction, have been presented to your view, in their astonishing movements, magnitude and grandeur. In pursuing this climax of wonders, in the creation of God, we must now ascend to the most distant planet in the solar system, which is known by the name of Herschel, or the Georgium Sidus. This magnificent planet was discovered by Dr. Herschel in 1781, for which reason it bears his name; but in honor of his royal patron, he called it the Georgium Sidus. As it is the extreme planet of the solar system, as far at least as discoveries have been made, it moves in an orbit one thousand eight hundred millions of miles from the sun; which is near nineteen times as far as the earth is removed from that resplendent luminary. It requires very near eighty-four years to perform one revolution round that grand fountain of light and heat—the center of the whole system. The diameter of Herschel is thirty-

five thousand one hundred and twelve miles, and its circumference is upwards of one hundred thousand ; which makes the diameter about four and a half times larger than the diameter of the earth. It is therefore an extensive orb, but vastly inferior to Jupiter and Saturn in magnitude. This wonderful planet is twice the distance of Saturn from the sun ; and, therefore, its light there must be vastly less than on any other planet in the solar system. The Georgium Sidus is, however, accompanied by six moons ; and its days, it appears, differ but very little in their length from the days of Jupiter and Saturn. Its orbit is vastly more extensive than the orbit of any other one of the planetary train ; and, of course, it moves around them all, as their guard, or boundary line. The diameter of its orbit is no less than three thousand six hundred millions of miles ; and it is removed nine hundred millions beyond the orbit of Saturn. In that immense space no other planet has yet been discovered. The distance of Herschel is so great, that it appears to the naked eye, though six hundred times larger than the earth, only as large as a star of the sixth magnitude. Its distance then, is so far removed from human vision, that no clear discoveries can be made on its structure and scenery, by the inhabitants of this world. But if we were placed on the surface of that planet, no doubt we would see the power and glory of God, in the riches of his providence, as clearly displayed there, as in any other department of his wonderful works ; for, as our text says, "in wisdom he has made them all."

We have now passed through the grand outlines of this system, the center of which is the sun, and the Creator the infinite and only wise God. The magnitude and splendor of our central luminary, with the majestic train of worlds which move around it, in their

various and extensive orbits, certainly demand our careful attention, that we may adore the glorious Author of their being, and of all their superlative wonders. This system, as far as we have surveyed it, consists of the sun, surrounded with eleven primary and eighteen secondary planets. Of these secondary planets, the earth has one, Jupiter four, Saturn seven, and Herschel, or the Georgium Sidus, six. The sun, as has been said, is one million three hundred thousand times larger than the earth; and the primary planets, with which it is surrounded, are various in their magnitudes and motions; and their orbits are at very different distances from that resplendent luminary. The distance of Mercury is thirty-six millions of miles; Venus is sixty-eight millions; the Earth is ninety-five millions; Mars is one hundred and forty-four millions; Jupiter is four hundred and ninety-one millions; Saturn is nine hundred and one millions; and Herschel is eighteen hundred millions of miles from the sun, the grand center of gravity. The four asteroids, namely, Ceres, Pallas, Juno and Vesta, have their orbits between the orbits of Mars and Jupiter; and, therefore, their several distances need not be distinctly mentioned. This is the order of the solar system. Its magnitude is surely stupendous; and if we could behold, at one glance, all these orbs, in their various motions, with the vast variety and grandeur of their scenery, and the use for which they were formed, we would certainly be well prepared to say, in the language of the text, "O Lord, how manifold are thy works! in wisdom hast thou made them all."

The order that has been prescribed, in the discussion of this sublime subject, has not led us to a view of the wonders of creation, which lie beyond the naked eye, and are seen only by the aid of the microscope. In that

department of creation, however, wonders appear, indicative of the mysterious and powerful agency of God; but the shape that has been given to the subject, leads us to survey the universe in its more obvious departments. In viewing the grand outlines of the earth, we passed over the desolating earthquakes, which fill the human mind with terror; and also that surprising phenomenon, called the aurora borealis, or northern lights. Philosophy is certainly baffled in trying to comprehend the cause and nature of these marvellous lights; but they are surely produced by the omnipotent hand of God, to answer some valuable purpose, in connection with his glory. But another wonder in the great kingdom of nature, which certainly deserves a passing notice, is the explosion of *Meteors;* from which stones of a metallic nature, with magnetic virtues, have fallen on the earth; and some of them exceeding a ton in weight. They are preserved in some of our museums, and may be seen by those who desire satisfaction on the subject. But from whence, it may be asked, can they proceed? The only answer that can be given is, it is a mystery which remains unexplained. Some have supposed that they must be projections from volcanos, either on the earth or in the moon; but that hypothesis cannot be very easily accounted for, on any of the known principles of science. Others, with much greater probability, suppose that they have descended from a higher region, viz. from that extensive space between the orbits of Mars and Jupiter. In that portion of space we now find these diminitive planets, Ceres, Pallas, Juno and Vesta. The belief is founded on very solid arguments, that they were originally one planet; which, for some explosive force, from the center, has been separated into four parts, and are moving now in very irregular orbits, presenting

an anomaly, no where else to be found in the works of creation. On the supposition that these small planets were originally one, they must have formed an orb of very respectable size, in the planetary system; and moved in an orbit, as regular as any other, in that majestic train of orbs which revolve round the sun. But if such a tremendous catastrophe *has* taken place in that supposed orb, it is natural to believe that there must have been some great *moral cause*, for such a destructive derangement in that wonderful part of the creation of God. But the solution of that mystery we must leave until it shall please God to give us farther light on that subject, which will not, probably, be done in this life.

The meteoric stones, under consideration, have, it is thought, diverged in the above mentioned explosion, from that original planet; and, wandering since in space, have fallen within the earth's attraction, and so descended to its surface, surprising human beings with the mysterious phenomenon. If this hypothesis will not account for the event, it remains a mystery that no man can, at present, explain. The fact, however, of the falling of such stones, as has been observed already, is well established; and, therefore, it cannot fail to attract the the attention of the scientific world; while it proclaims the wonders of Almighty power to the sons of men.

The stupendous and wonderful solar system has now been presented to the mental eye, with the exception of the numerous *Comets*, which frequently appear in the heavens; alarming the minds of the timid and uninformed, and exciting the attention and investigation of the learned world. In this view of the subject, we see that the number of planets, primary and secondary, which revolve round the sun is twenty-nine; but the number of comets, according to the best calculations that have

been made, is not less than four or five hundred. It is certain that they do not all, like the planets, move from *east* to *west;* but in various directions, and in very eccentrical orbits; flying, with amazing velocity, into that vast region of space which lies between the solar system and the fixed stars. Astronomers have not been able, as yet, to calculate the periods of the return to the sun of but very few of these celestial bodies. In regard to their magnitudes, it appears, from the best observers, that some of them are larger, and others less, than the moon; and some are as large or even larger than the earth. They are supposed to consist of solids and fluids; and, probably, of all other materials of which this earth is composed. It seems, as far as we can understand, that each of them is just such a chaos as the earth was, at the commencement of the Mosaic creation. They generally appear with tails, of vast extent, and always lying opposite to the sun. Some of their tails are not less than eighty or one hundred thousand miles in length. From the heat which they receive from the sun in passing round him, and almost through his very atmosphere, the irregularity of their motions, and excessive velocity. their outward regions are blended in promiscuous confusion. The central and solid parts of them are, therefore, rendered invisible by the confusion of their atmospheres. The purpose for which they were formed exceeds the present limits of our knowledge; but we may rest assured that they were not created in vain. Many of them, in their course to and from the sun, pass through the orbit of the earth; and if it were in that part of the orbit at the time of the comet's intersection, the event would be tremendous, in relation to this world. It is believed by some astronomers, of deep research, that an interference with one of the cometic train produced that

flood of water, which, in the days of Noah, drowned the whole earth. There is, undoubtedly, a possibility of the comets interfering with other planets, beside the earth; and also with each other, in their flight through the region of space; and, in such a case, the event would be dreadful. Such appalling events, however, are all under the sovereign control of the living God; and as he gave them being and motion, he is certainly capable of so guiding all their operations, so as to accomplish his own glorious and eternal designs. The astonishing regularity of the heavenly bodies, considering their unspeakable number and flight through boundless space, is a bright illustration of the wisdom, power and goodness of God, incessantly demanding our gratitude and praise.

One of the wonderful train of celestial bodies, called comets, has recently appeared in the solar system, in its descent to the sun; and when it surrounded that grand luminary, it returned into the immensity of space; and will not be seen again, in our heavens, under a period of seventy-five years. But we will, probably, be visited by other comets, during the time, whose periods of return, are not, as yet, reduced to any certain calculation. While passing in our view, in their admirable flight through the region of space, they eloquently proclaim the being and glory of God; whose praise should ever be the theme of our delight; and, in neglecting that duty, we manifest the degradation to which we have reduced ourselves by sin. But as the solar system, in its various parts, and multifarious wonders, has now been presented to my hearers, the subject leads us to view the works of God, in higher departments of the universe.

The solar system, extensive as it is, reaching from the sun to the planet Herschel, comprehending a space of eighteen hundred millions of miles, the comets of which,

probably, extend over more than twice that distance, is but a mere point in absolute space. All beyond the system of the sun, consisting of planets and comets, sublime in magnitude, scenery and flight, appears to be a mere vacuity, or empty space, until we ascend to the nearest of the fixed stars. That is, however, a portion of infinite space; and though small when compared with the whole, yet it is overwhelming to our limited conceptions. The nearest of these sublime orbs, that only seem to twinkle in our sight, is at such a distance from the earth, that a cannon ball, flying without any abatement of its velocity, would not, in the opinion of learned judges, reach it in seven hundred thousand years. When a telescope is made to bear upon a fixed star, with a magnifying power of six or seven thousand degrees, there is no apparent increase of it magnitude and splendor. We are, in one part of our orbit, one hundred and ninety millions of miles nearer to some of the fixed stars, than we are when placed in the opposite part of it; and, yet, we perceive no increase in their dimensions or brilliancy. Their distance from us, therefore, must be inconceivably great. That is a conclusive evidence that they are not illuminated by our sun; for such a reflected light would never reach the earth; and, of course, to all its inhabitants they would be forever invisible. This proves, to a perfect demonstration, that they shine by their own inherent light; are suns themselves, and the grand centers of stupendous systems. But what the comparison is, that they would bear to the magnitude of our sun, exceeds our present knowledge; and it is highly probable that it will never be known by man, while he is on this side of eternity. Some of them *may* be less than the sun, whose light *we* enjoy; and others may far exceed it, in magnitude and splendor. They are, certainly, as

they present themselves to the human eye, various in appearance; differing from one another, when viewed by the telescope, through seven or eight degrees. This inequality, however, *may* not be owing to any *real* difference in their magnitude; but may result from the different distances at which they are placed from human vision. But whether they are at different distances, or all placed in the same plain, in the vast empire of space, remains an unsettled question in the grand science of astronomy. Be that as it may, they are surely orbs of extensive dimensions; shining in all the majesty and splendor of their inherent and unborrowed light. In that respect, they are dependent only on the great Creator, whose "dwelling is in light which no man can approach." The whole creation is a display of *His* infinite fullness and independent Majesty; and, therefore, He is justly entitled to the love, obedience and praise of the entire intellectual universe.

The fixed stars, as viewed from the earth, appear to be, as they really are, vastly numerous, and near to each other; but that appearance, undoubtedly, is occasioned by the immensity of their distance from the eye of man. There is sufficient reason to believe, that they are, in fact, as widely separated from each other, as the sun is distant from any one of these lamps of heaven; allowing that each of them is itself a sun, and equal, yea, even superior, to our sun in magnitude and splendor. Reasoning from analogy, we *must* admit the legitimate conclusion, that each of them is, itself, a grand center; having a train of primary and secondary planets, with an equal number of comets, adorning its nocturnal sky; displaying a scenery, no less sublime than the solar system.

The number of the stars is frequently used as a pro-

verbial expression, like the sands on the sea shore, to impress the mind with the idea of an incalculable multitude: Nor is this the language of hyperbole or extravagance; for it has certainly the sanction of scriptural authority. God informed the venerable patriarch Abraham, when he appeared to him in vision, that he would make his seed innumerable like the stars of heaven. The fixed stars are therefore, literally, an unspeakable number. Many thousands of them appear, even to the naked eye, ornamenting the extensive concave of heaven; and, by the telescope, millions more are brought into the view of man. If, as we may be well assured, every one of them has a train of opaque orbs, illuminated by its rays, revolving around it as their center of gravity; to what an incalculable number, must these worlds amount. When we take into consideration, all the visible and telescopic stars; and admit that they are suns, each one surrounded by a number of orbs, equal to the solar system; they are estimated at two thousand four hundred millions of globes! On that calculation, which seems to be a very reasonable one, there are three times as many orbs in space, as there are now individuals on the face of the earth! But, after all this stretch of thought, there may be millions of worlds, which lie beyond the reach of human vision. It is thought by many whose minds are sane and well informed, that all that we can see, with all the instruments that we can employ, are only the outskirts of creation—the mere outlines of the great Jehovah's kingdom. This incalculable number of orbs, luminous and opaque, are, it appears, all in motion, under the immediate eye of God; and are all directed, in their various courses, by his unlimited wisdom, and unbounded power. That vast assemblage of suns, which have been mentioned, having a retinue of opaque orbs revolv-

ing around each of them, as their center of gravity and attraction, seem to have but one motion; viz. a revolution, like our sun, on their own axes. It is this that gives them a stationary appearance; as accupying always the same portion of unlimited space. But notwithstanding this appearance to the eye of man, it may be far otherwise in reality, to an eye beholding them from the center of the universe. If all these stupendous systems are moving in one direction, with an equal degree of volocity, through absolute space; the general appearance would be the same, in relation to each other, as if they were all at rest. We can have but a faint and imperfect idea of the number, magnitude, motions and order, of the material universe. It is a recent discovery in astronomical science, that all the visible orbs of heaven, are moving together, in one general course, through the unlimited region of space. This has led the learned world to believe, that, as every distinct system, as well as our own, has its particular center of gravity, or, in other words, its sun; there must also be a grand center of the universe, around which, all these innumerable systems are revolving. There is certainly much reason to believe, that this supposed august center of the universe, must be the inconceivably sublime throne of God; the peculiar residence of angels and redeemed men—the very place where the glory of the Almighty shines, in its brightest effulgence. But this consideration will now be dropped, as it is designed to resume it, in another part of this momentous subject.

There would be a great degree of beauty in the gentle and regular motion of the numerous celestial bodies which we behold; but the inconceivable rapidity of their flight, through the immensity of space, constitutes a grandeur that is overwhelming to finite minds. Although *motion*

is not a property inseparably connected with matter; yet, we see, that it is capable of it, in a degree that is inconceivably great. The planet Mercury, which is the nearest to the sun, moves in its orbit, one hundred and eleven thousand miles in an hour; and it *may* be that the motion of some other orbs in the universe,is vastly greater. We can form no correct idea of the degree of velocity, that matter is capable of receiving, when it is under the impulse of Infinite power. The specimens that God has given us, of its *actual* motion, may surely be, by his Almighty hand, indefinitely increased. Matter, being in itself inert, is equally capable of rest or motion, according to the sovereign pleasure of its Creator.

Notwithstanding the great variety that appears in the works of creation, there are certain general laws, which are uniform and universal in their operation. The gravitation of attraction and cohesion, is a uniform law, in all the departments of material worlds; and through all the visible creation, light must be the same in its nature, motion and effects. Its rays always move in straight lines; and with the amazing velocity of two hundred thousand miles in a second of time. Surely, this is a degree of motion, almost equal to the rapidity of thought. But although these general laws are every where the same, the variety, in the empire of matter, is unlimited. Among the countless millions of human beings, which have been and now are, upon the earth, no two of them have been, or are, perfectly alike; and this really seems to be the case, through all the animal and vegetable kingdoms. We evidently see a great variety in the magnitude and motions of the heavenly bodies; and, undoubtedly, there is an equal variety in their scenery and structure. It is not probable that any two of them are formed precisely on the same model; and this is as

true, no doubt, in relation to the various systems, as it is of the different orbs. With the scenery of the earth, we are well acquainted; but the scenery of the other worlds, is more removed from our immediate view.

The Moon, however, is placed so near to us, that, by the aid of optical instruments, we have obtained *some* knowledge of her situation and scenery; and we find that she differs widely from the appearance and scenery of the earth. It is very natural therefore, from these considerations, to believe that there is a difference, as strongly marked, in all the other orbs that God has formed. The scenery of the moon appears to be grand, and her atmosphere pure. In a word, she seems to be in all the perfection of her original formation; which we know by sad experience, is not the case with this fallen world. In the exercise of benevolence, we may surely hope, that all other worlds, like her, have retained their original perfection. This may be the case, in relation to all of them, with an entire difference in their scenery, and many other circumstances.

As an astonishing variety seems to be stamped on all the works of God, it is a bright illustration of his boundless perfections, and ineffable glory. But we have now come to a close, as it relates to the visible creation; and therefore, we must proceed to a view of the *invisible*, and intellectual worlds. In doing this, an immense subject will be presented to the enquiring mind. The Apostle Paul speaks of the visible and *invisible* creation; and therefore, we shall not transcend our proper limits, in entering into this sublime investigation. In doing this, *Heaven* is the first object to which our attention will be directed in a brief survey of the invisible creation. It certainly is a subject on which much has been said and written; and on which the thoughts of pious people, have

been greatly occupied from the commencement of time; and will be down to the very end of this world. But as it is to us, at present, invisible, there is a degree of obscurity resting upon it, which will not be wholly removed, until "mortality is swallowed up of life." It is indeed, a spiritual world; but that is not inconsistent with the idea of its materiality; for the bodies of men will be both spiritual and material, after their resurrection from the dead. Christ informed his apostles, after his resurrection, that his body consisted of flesh and bones, and might be felt, in contradistinction from beings that are called spirits. As his body was evidently material, after he arose from the grave, we have no reason to believe that it was divested of materiality, when he left the earth and ascended to heaven. The bodies of the saints, will, undoubtedly, possess the same properties as his, as far as it respects materiality, after their resurrection; for it is said in the holy scriptures, that our bodies will "be fashioned like unto his glorious body." The body of Christ, the bodies of Enoch and Elijah, who were translated from the earth to heaven, and the bodies of the saints who arose from their graves at the resurrection of Christ, are all now in heaven; and the bodies of all the redeemed from the earth, will eventually, be placed in that sublime habitation, which is called *Heaven*. It must, therefore, be suited to the accommodation of those happy beings, for whom, as our Saviour says, "it was prepared from the foundation of the world." In the scriptures, it is called a house, though "not made with hands;" and "a city whose Builder and Maker is God." For these reasons, I think, we may rest satisfied in the consoling belief of the materiality of heaven.

In connection with what has been said, this interesting question arises; namely, Where is it located? In

answering this momentous enquiry, we shall now be led to enlarge on some hints that were advanced, in the preceding parts of this stupendous subject. The thing alluded to, is, that heaven is the center of the universe. That is the place, in all probability, to which St. Paul refers when he says that he was "caught up to the *third* heaven;" that is to the region above the air and the starry firmament. I am not alone in this opinion; for Dr. *Scott*, —who was certainly far from being an enthusiast,— says, in his note on that text: "This man,"—meaning St. Paul,—"was suddenly caught up into the third, or highest heaven; above the lower region of the air and the starry heavens, to the place where the Lord himself reveals his presence and glory, and receives the adoration of his heavenly hosts." If, then, "the third heaven" is placed above the starry firmament, it must be the center of gravity to the universe at large, as well as the throne of God; it must be that thing, around which all the visible orbs are performing their grand revolution. Admitting this doctrine, how inconceivably great must the dimensions be of that glorious world! The sun is the center of our system; and it is five hundred and twenty times larger than all the orbs which revolve around it. If a globe of such magnitude is necessary for a center of gravity to this single system, what an unspeakably great center must the universe have, which consists, on the lowest calculation, of twenty-four hundred millions of orbs, luminous and opaque? Assuming this mode of reasoning as correct, it requires heaven to be five hundred times larger than all the visible creation. But here a very grave question presses itself upon the mind; and it is this: If heaven is a world of such immense magnitude, great as its distance from us is, how can it be *in*visible to the eye of man? for the various

centers of the other systems *are* seen, although they are but mere points, when compared with the magnitude of heaven! No doubt, if heaven were formed of such materials as the sun, it would be visible, notwithstanding the immensity of its distance, and overwhelm our sight and minds, with the splendor of its light. There is no probability that it is formed of luminous materials; but they must certainly be solid, to serve as the center of gravity to the whole visible creation. If its materials are, in themselves, opaque, that sublime world must, to us, be invisible, on account of its distance, notwithstanding its immensity of magnitude. It was not created for such purposes as the sun, and the fixed stars; which are the centers of other systems. Though it is material, immensely great, and glorious beyond our thoughts; yet, no doubt, it is wisely concealed from our view, while we are destined to remain upon the earth. No doubt, heaven exceeds all the rest of creation, in the richness of its materials and the grandeur of its scenery, more than the finest palace on the earth, exceeds the meanest cottage of men. On this sublime consideration, much light is reflected in the holy scriptures; and, therefore, some of the most pertinent passages, relating to this momentous subject, will be presented to your view. In the twenty-first chapter of Revelation, we have a more complete and sublime description of heaven, than in any other part of the sacred writings. That immense region of grandeur and blessedness, is represented, as it is in some other parts of scripture, under the similitude of a city; square in its form, vast in extent, altogether composed of the richest metals, and the most precious stones. Gold, however, seems to be the principal ingredient of which that sublime center of creation is formed. That metal is of great density, beauty and value; and no doubt, the

principal matter of which heaven is composed, far exceeds, in excellency, the gold that belongs to this earth. It has one important property, which does not belong to the gold with which we are acquainted; and that is transparency. See the twenty-first verse of the above mentioned chapter: "and the street of the city was pure gold, as it were transparent glass." The city itself, as well as its streets, is said, in the eighteenth verse, to be "pure gold, like unto clear glass." In connection with gold many precious stones are mentioned, forming the gates, and ornamenting that sublime center of the universe, and city of our God. Seas and oceans, in that glorious world, are said to be excluded; and nothing suffered to seperate one section of it from another, or to prevent its universal population. It is said, however, to have "a river of water of life," like its other materials, "clear as crystal, proceeding out of the throne of God and of the Lamb;" and its banks are represented as ornamented with trees of life, the fruits and leaves of which are beautiful and refreshing. This sublime city, our Savior says, has "many mansions;" that is, houses or separate apartments; prepared, by his *own* hand, for the redeemed from among men, and for the angels of light. As heaven clearly appears to be a material world, it must, of course, occupy a portion of space; and be, like all the orbs which we behold, globular in its form. That shape is certainly the best adapted for a general population, and an undivided intercourse. No world, that we know of, is formed on any other plan or model; and, therefore, we may conclude that it is the best expression of Divine wisdom in relation to the accommodation of intelligent beings. As heaven seems to be the center of the universe, and the habitation of an incalculable number of holy and happy beings; while it serves as a cen-

ter of gravity to the whole creation, it is not, like the sun, a fountain of light and heat to the numerous systems of worlds which revolve around that stupendous center. Neither does it, we have reason to believe, need any such aid from them; being served, in such respects, from a more high and glorious fountain—even the ever-living God. We read, Rev. xxi, 23, "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." As the throne of God is in heaven, it is, of course, full of uncreated light and glory. As the face of Jesus shone on the mount, when he was visited by Moses and Elias, so, his countenance in heaven, is "as the sun shineth in his strength." Thus, around the person of the Redeemer, there is a glorious radiance of *natural* as well as moral light; illuminating heaven, as our sun enlightens the system to which we belong. On the supposition that heaven is the center of the whole creation, there is great reason in believing that it is fixed in a state of perfect rest. Mere matter, whether solid or rare, being in itself inert, is equally capable of motion or rest, according as it is, or is not, acted upon by some extrinsic cause. But if heaven is the center of the universe, and five hundred times larger than all the rest of creation, its magnitude is really overwhelming to our thoughts. Viewing it as the center of gravity to all the material works of God, its materials must be vastly solid as well as rich; and its surface and scenery must exceed, infinitely, in beauty and grandeur, the highest conception that we can form while our habitation is the earth. To the eye of one placed on some of the sublime elevations of heaven, what ineffable delight must be produced, in beholding its scenery, its moral purity, and the grandeur of the numerous systems of worlds, revolving in

their extensive orbits, around that stupendous center of creation. With these remarks on heaven, and the observations which have been made on the other wonderful works of God, the present discourse will be closed; praying that our minds may be prepared for a farther view of the invisible creation. Amen.

SERMON IV.

PSALM CIV. 24.

O LORD, HOW MANIFOLD ARE THY WORKS! IN WISDOM HAST THOU MADE THEM ALL.

In the three preceding sermons, something of a range has been taken through the visible creation of God; and towards the close of the last discourse, we entered into a view of the *in*visible creation; commencing with a brief description of *heaven*, as a part of that sublime and interesting subject. In advancing on that ground, it is necessary to turn the attention of the hearers to that gloomy and painful world, which, in the holy scriptures, is called *hell*. This is certainly a perplexing word to many, and, therefore, various constructions are put upon it, according to the feelings and fancies of sinful men. It is a word very frequently appearing in the English translation of the scriptures; and it is taken from three original words, namely, Hades, Gehenna, and Tartarus.

These words, with many circumstances connected with them, lead us to believe that there is a place of misery somewhere in the immensity of space, prepared for the irreconcilable enemies of God. As that is now, and always has been, my decided belief, it is incumbent on me, at present, to give some account of it, as a part of the invisible creation. It is said, Mat. xxv. 41, to have been prepared or created, "for the devil and his angels." But as there will be an unspeakable number of mankind, raised from the grave, and consigned to that empire of

woe, we are necessarily led to believe that it is, in fact, a material habitation. However greatly altered the bodies of the wicked may be after the resurrection, they will undoubtedly retain their materiality. This makes it necessary that there should be, in some part of space, a place fitted for their reception, security and punishment. All the reasons which have been assigned for the materiality of heaven, operate with equal force for the materiality of hell. But here a question arises, of difficult solution: Where is it located? That, certainly, seems more out of our reach than the locality of heaven; but that is not a solid argument against the reality of its existence. The truth of that is completely settled in the divine oracles. We are now considering it as a part of the invisible creation; but, in that, we may be mistaken; for it may be visible, if we knew in what orb it is located. The invisibility of it, however, is, *in some degree*, true, as its location to us is unknown. Hell may have its location in the sun, which is the center of our system; or in the center of some other of the numerous systems which, with us, are revolving round the grand center of the universe. It has been observed, in a former discourse, that the *sun* is well adapted to such a purpose, on account of its vast extent, and the materials of which it seems to be composed. It is one million three hundred thousand times larger than this world; and such is its heat, that some of the comets, in passing around it, receive a degree of heat two thousand times greater than a red hot iron. On account of its vast extent, it would easily contain all the wicked; and on account of the intensity of its flame, it would certainly render them inconceivably miserable. But there are thousands of orbs in the universe, equally well calculated to answer the same purpose, in this respect, as the sun. Some of the comets, on account of the intensity

of their heat, and the confusion and darkness of their atmosphere, seem to answer well to the sacred descriptions of hell. It is the opinion of Mr. Whiston, the author of the theory of the earth, that hell has its location in some of the cometary bodies, which revolve, in their extensive and eliptical orbits, around the sun.

But wherever that dreadful world has its location, it must, for the reasons that have been given, be material; and answer all that is said respecting it, in the inspired volume. One ingredient, of which it consists, is fire; but that may be connected with materials of great solidity. Some of the sacred passages, where this view of it is expressed, will now be presented to your view. See Mat. xxv, 41. "Depart from me ye cursed, into everlasting fire." Again, Mat. xiii, 49 and 50, "At the end of the world, the angels shall come forth, and sever the wicked from among the just; and shall cast them into the furnace of fire." Mark ix, 43, 44. "If thy hand offend thee, cut it off: it is better to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not and the fire is not quenched." At the close of the general judgment, it is said, Rev. xx, 15. "And whosoever was not found written in the book of life, was cast into the lake of fire." Many such passages might be cited; but these are sufficient to show, that one material of which hell consists, is fire; and as it must be a material world, the word fire, must, of course, be literally understood. But another ingredient, of that miserable world which is called hell, is darkness. Concerning the man who was destitute of a wedding garment, the command is, "Bind him hand and foot, and take him away, and cast him into outer darkness." It is said, Jude, verse 6, "The angels which kept not their

first estate, but left their own habitation," are "reserved in everlasting chains under darkness." In the 13th verse, unsound professors of religion, are called "Wandering stars, to whom is reserved the blackness of darkness forever." If hell is located in the atmosphere of a comet, it will be a state of great confusion and darkness in very deed; and, even, if it is placed on the sun, or some other similar orb, the case will not be materially different. The atmosphere of such an orb, is, in all probability, from three to five hundred miles in height; and though it is luminous, yet, on account of its great density, and visibility, every remote object must be obscured from any direct vision. Nothing could be seen but a universal glare, which would as completely prevent a view of any distinct scenery, as the deepest darkness. Hell is prepared for confinement and pain, and not for joy and happiness; and, therefore, every view of the glorious scenery of the universe, which charms the redeemed and the angels of light, will be forever closed from their despairing eyes. Having now said all that is necessary of hell, as a part of the invisible creation of God, your attention will be turned to a more delightful subject; and that is the creation of the holy angels.

This creation is certainly an effect of divine power, as really as the multifarious orbs, which compose the material universe. In regard to the time of their creation, we have no direct account in the holy scriptures; and this is, surely, a subject beyond the reach of all the powers of reason. It is not material, however, to know, in what period of a past eternity they were created; as long as we have incontestible evidence of their actual existence. As their existence cannot be eternal, they must have been formed by an anterior and superior Being; and he must, unquestionably, be the Creator of all

things. But there are many considerations about the angels, which deserve a serious investigation. One of these relates to their numbers; and we know that it is great; but how great, we are not exactly informed. See Psalm lxviii, 17. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, the holy place." They are a glorious retinue of intelligent beings, surrounding the throne and majesty of God; and they are serving as ministering spirits, to all the heirs of salvation. At a certain time, a numerous host of them, appeared, surrounding the prophet Elisha, in the form of "horses and chariots of fire." When Peter cut off the ear of Malcus, to prevent the apprehension of his Master, he said to him, "Put up again thy sword into his place: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels." A Roman legion consisted of six thousand men; and, therefore, the number mentioned would be an army of over seventy-two thousand angels. From these, and similar statements, we may be well assured that the number of the holy angels, is immensely great; perhaps far exceeding our powers of calculation. But here a very grave question presents itself to the mind, viz. What is their specific nature? Are they material or immaterial beings? They are certainly spiritual beings; and, in their proper nature, different from men. It is said, Psalm civ, 4, that God maketh his angels spirits, and his ministers a flame of fire;" and Christ said to his disciples, "a spirit hath not flesh and bones as ye see me have." This, however, would not prove that they are strictly immaterial beings; for wind and fire, to which they are compared, are material substances. They have

frequently appeared in the very form of men; and though different in many respects, they may nevertheless be material beings. It is not necessary to mention the many occasions on which they appeared in a proper human form, for that is familiar to every careful reader of the scriptures. It may be worthy of notice, however, that they always appeared in all the vigor and beauty of youth; which clearly shows that time produces in them no decay. If they are in fact material beings, they certainly have the power of rendering themselves to men, visible or invisible, at their pleasure; or, more properly speaking, according to the Divine direction. Some degree of materiality may be necessary to their own happiness, their social intercourse, and their usefulness, as servants, in the extensive empire of God. It is very probable that there is no other intelligent being in the universe, whose essence is properly *in*visible, but Him who is the Eternal Cause of all things. *Invisibility* is, therefore, mentioned in various parts of the holy scriptures, as a *peculiarity* of the Divine Essence; and something that does not belong to any of his intellectual offspring. This, certainly, is a very powerful argument in favor of the materiality of the angels; and it operates, with equal force, for some kind of materiality, in all other created spirits. All the appearances of the Deity, in any visible form, related in the scriptures, were surely in reference to the incarnation of Christ; and not direct exhibitions of the proper essence of the unlimited Jehovah. As he is not visible to creatures, only through the medium of his works, so, if this is the case with created spirits, they can have no direct communication with each other; which would be a complete prevention of all their social enjoyments. On the sublime occasion of Christ's transfiguration, Moses, whose proper body was in the grave,

appeared to the apostles who beheld that glorious vision, with the same visibility as the translated Elijah. If *dis*embodied spirits can render themselves visible to men, surely they may be equally visible to each other; and this, certainly, evinces the possession of some kind of materiality. From this consideration, we may derive great consolation; for we shall be capable of seeing the beauties of creation, and of enjoying all the harmony of sound, in a separate state, as well as on the earth. After these remarks, on the number and materiality of the angels, some observations may be made on the extent of their physical powers. As their number seems to be incalculable, no doubt there is a great difference in their physical powers, and the dignity of their stations. The various degrees of rank, which they hold under the government of God, is expressed in the scriptures, by the titles, cherubims, seraphims, thrones, dominions, principalities and powers. The angel Gabriel seems to be eminent among celestial spirits, as he is said to stand in the presence of God; and was sent on some of the most important messages to men. But in the grand scale of intelligence, they all stand far above men; for *they* are said to be "made lower than the angels." Thus, the innumerable army of angels, though differing among themselves, in power and dignity, are all an exalted order of intelligences, in the extensive kingdom of God. No doubt the lowest angel in heaven far exceeds our conceptions in the extent of his intellectual capacity, the beauty of his form, his service in relation to God and created beings, the purity of his mind, and the extent of his felicity. But the grades of rank, among what an apostle calls "an innumerable company of angels," may be as marked and various as the different degrees of intellect and station are among men. In a collective view of

them, they are called in scripture, "mighty angels. 2 Thess. i, 8; and "angels that excel in strength,' Psalm ciii, 20. In respect to strength or physical power, no doubt, some of them greatly exceed the others. It is said of one of the angels, Rev. xviii, 1, that he "came down from heaven, having great power; and the earth was lightened with his glory;" and four angels are mentioned, Rev. vii, 1, "standing on the corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth." Unquestionably, like us, they are dependent on God, for their physical power; but it is certainly placed under the control of their will, just as our strength is placed at our own command. They do not, however, imitate us in using their dependent power in opposition to the known will of their glorious Creator. Thus we may see, that their dependent power is inconceivably great; and it may be that they are as capable of overturning worlds, as we are of any common exertion. Two of them overthrew Sodom and the adjacent cities of the plain, with a rain of brimstone and fire; and, probably, they caused the earthquake that converted that fertile region into what is now called the "Dead Sea." One of that dignified train of celestial beings, slew, in one night, one hundred and eighty-five thousand men of the Assyrian army. We read of another angel, who slew seventy thousand Israelites, in a short space of time, for the disobedience of David their king. These specimens are sufficient to show the vast extent of their physical power, whose number is so great, and whose nature is to us so wonderful. But there is another consideration, in relation to the angels, which demands our attention, viz. the inconceivable velocity with which they move through the unbounded regions of space. Nothing but thought itself can exceed the velo-

city of their movements. One instance will now be mentioned, which is sufficient to prove and elucidate the stupendous power of agility, with which these celestial beings are invested. While Daniel was addressing God in prayer, for himself and his nation, the angel Gabriel, who is said to stand in the Divine Presence, "being caused to fly swiftly, touched him" before he closed his supplication; and he said to that pious prophet, "At the beginning of thy supplication the commandment came forth, and I am come to show thee; for thou art greatly beloved." It is very evident, that during the time of a single prayer, Gabriel left heaven, the center of the universe, and arrived on that part of the earth, where the prophet was pouring out his prayer before God. Taking into view what has been already said of the immense distance between the earth and the third heaven, the movement of that angel must have been inconceivably rapid. Doubtless, all the other angels, who, at various times, appeared on earth, with communications to men, moved with an equal velocity, through the immeasurable regions of space. We have no adequate conception of the vast motion of which material beings may be made capable, by the hand of him who created all things. We see that the earth moves in its annual orbit, at the rate of sixty-eight thousand miles an hour; and Mercury one hundred and eleven thousand in its orbit; and no doubt many other orbs move with far greater velocity. We may, then, rest assured that the bodies of men, when they are made spiritual, will move in space, from orb to orb, with a degree of facility and swiftness, equal to the angels themselves. Taking this into view, in connection with our immortality, the value of the human soul transcends our highest conceptions. As we must eventually associate with angels, we will be approaching to them in all

that is great and excellent, through eternity ; if we are so happy as to be made, in this world, the followers of Christ. It is matter of joy, to benevolent minds, to contemplate such a multitude of noble beings, as the angels are, living under the government of God, adoring his name, and performing the service assigned them, through his extensive kingdom. The blessed angels are called, in the holy scriptures, " the morning stars, and the sons of God." See Job xxxviii, 6, 7. The sublime statement is made by the Great Eternal ; saying, "Whereupon are the foundations of the earth fastened ? or who laid the corner stone thereof ; when the morning stars sang together, and all the sons of God shouted for joy." The figure is surely grand and appropriate, as it relates to the number, splendor and rank, which the angels hold in the kingdom of God. They are, therefore, a momentous part of that multifarious creation, which we are now attempting briefly to survey. They are a bright image of their glorious Creator, and his cordial servants ; but, notwithstanding their exalted station in the universe, they are ministering spirits to the heirs of salvation." In this important service to the Great Redeemer and his people, they rejoice now, and will glory through eternal ages.

The next thing that claims our attention, in tracing the wonderful works of God, is the case of the *angels of darkness*. They are, certainly, a part of creation, as well as the angels of light. There is nothing that has an existence independent of God. He is the first cause and the eternal supporter of all things. It is highly probable, if not certain, that they were created at the same time with the angels of light ; and were not inferior to them in the extent of physical power, dignity of station, and purity of moral character. How long

they retained their original purity, is, to us, unknown; as well as the *cause* of their rebellion against the Great Jehovah. We are expressly informed in the scriptures, 2 Peter ii, 4, that "God spared not the angels that sinned, but cast them down to hell:" and in Jude, verse 5, "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." How their number would compare with that of the angels of light, we are not clearly informed; but it is unquestionably great. We are informed, Mark v, 9, that a legion of these fallen spirits had taken possession of a single man, and were ejected by Christ! A Roman legion was, as has been already observed, six thousand men; and the answer of their principal leader, "my name is legion," shows that that was their number. As they are operating as tempters to every individual on the earth, their number must be unspeakably great. With regard to their capacity and dignity of rank, there is, probably, as great a difference among them, as among the angels of light. In Eph. vi, 12, St. Paul says to christians, "we wrestle not against flesh and blood,"—that is, against these things only,—"but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This, I think, is a clear evidence of variety of rank among the numerous host of fallen angels. It seems also, from Rev. iii, 11, and xx, 2, 3, that there is one who reigns as king over all the legions of hell; who is called "Apollyon, the Dragon, the Old Serpent, the Devil, and Satan." No doubt, he held a high rank in heaven, before his fall; and was, probably, the moving cause of rebellion through all the other ranks of the lost angels. Such is the extent of his physical power, and dignity of office, that, though

he is in a fallen and ruined state, he is still called, John xii, 31, "the prince of this world;" and Eph. ii, 2, the "prince and power of the air." Many grades of capacity and rank, are ranged under his banner; who are, like himself, ruined angels. Though they have lost their holiness and happiness; yet, it seems, they still retain their physical powers, and their original distinction, in relation to their own numberless legions. With regard to their specific nature or essence, all that has been said of the angels of light may, surely, be said of them. They are spiritual beings, and, therefore, in a certain sense, immaterial and immortal; yet they *may* be connected with some kind of a material vehicle, distinguishing them from the immaterial and *invisible* God. The reasons of this have been already assigned, in the case of the holy angels, and need not, therefore, be repeated. They will certainly be associated with the lost part of mankind, when they are raised from their graves; for whose reception—as has been already observed—a material world will be necessary. If there is no sort of materiality belonging to these apostate spirits, then they can never be visible to their human companions; and, of course, there could be no sensible intercourse between them. If they are in some sense material, then, like the other class of angels, they have probably the power of rendering themselves visible or invisible, at their own election, or by Divine permission, to the vision of men, according to their present organization.

But in the eternal world, things may be so arranged, that fallen angels may be incapable of rendering themselves invisible to their human companions. There seems to be a necessity for coming to this conclusion, in relation to all created beings, in a future world.

As Satan, who seems to be the king of all the angels

of darkness, is called "the god of this world," and "the prince and power of the air," it is evident that his physical powers were not impaired in the event of his apostacy. This, no doubt, is equally true, in relation to all his unhappy followers. Such powerful and invisible agents would, undoubtedly, destroy the whole earth, if they were not restrained by the will and power of God. We have seen the desolating events which have taken place, by the holy angels, acting as ministers of Providence; and the fallen angels are, probably, as powerful as they, and would overturn this world, if they were permitted. But "the Lord reigneth;" therefore, "let the earth rejoice: let the multitude of the isles be glad thereof." How angels exert their power and influence on the human mind, is a mystery transcending our comprehension; but the fact is certain; for Satan "rules in the hearts of the children of disobedience." As the prince of darkness does not possess the attribute of omnipresence, he must influence the minds of men, by the agency of his subordinate angels. We may infer, then, that they all possess that degree of physical power, and eminence of station, among themselves, with which they were originally created. In regard to the power of self motion we may safely conclude, that they are not inferior to the angels of light. All created beings hold their various powers in dependence on God; but, still, they are under the control of their own will, unless they are restrained by the Divine Hand. God, indeed, can take away those powers, or limit their operations, according to his sovereign pleasure. We are often deprived of our dependent powers, and have their operations prevented; but we have no evidence that spiritual beings ever have, or will be deprived of their's. No doubt, after the resurrection, our physical powers will be equally permanent, though crea-

ted dependence will never be removed. Unquestionably the fallen angels are as swift in their movements, as they are powerful in their operations. They can fly through the regions of space, and from world to world, with as much facility as the angels of light. I can see no solid reason for doubting this doctrine. What they have lost by their apostacy, is, simply, their moral purity and eternal happiness; and that loss is unspeakable, and never will be repaired. With these statements and arguments, in relation to angels, we shall close this sermon; and in the next lecture proceed to investigate a different department of the exstensive empire of creation; praying that the blessing of God may attend our researches. Amen.

SERMON V.

PSALM CIV. 24.

O LORD, HOW MANIFOLD ARE THY WORKS! IN WISDOM HAST THOU MADE THEM ALL.

IN the four preceding discourses, a view has been taken of some of the grand outlines of the visible and *invisible* creation. In dwelling on the invisible creation, heaven and hell, with the angels of light and of darkness, have been considered; offering on these highly interesting subjects, such arguments as we have been able to draw from reason, science, and divine revelation. One thing, however, was omitted, in discoursing on the visible creation, with the express design of entering into it in this sermon; and that is, an enquiry whether its numerous orbs contain animal and intelligent beings. It is very evident that this world was created for the express purpose of supporting on its surface, vegetable, animal and rational life. Here the vegetable kingdom appears in extensive variety, richness and beauty; and land and water teem with animal life; various in appearance, magnitude, motions and form; all displaying the infinite understanding, power and goodness of God. By the aid of the microscope, discoveries have been made on creation, on our globe, which otherwise would never have entered into the human mind. Air and water contain an infinite number of such beings, regularly organized, and yet so small that a vast number of them

may exist in a single drop of water. Thus, we see, that matter and life are wonderfully combined on this orb; and reasoning analogically, it is very natural, if not absolutely necessary, to believe that vegetation, animal and rational beings must exist, on many other orbs, formed by the hand of the same Creator. Even in the solar system, we see worlds far exceeding this earth in magnitude and grandeur of scenery; and we can hardly suppose that they were formed, merely to reflect on us a faint and twinkling light. It is said, that from observations recently made in Germany, vegetation and works of art, have actually been discovered in the moon. It is likewise stated of late, that a satellite or moon, has been discovered, revolving around the planet Venus; which has long been supposed to be destitute of such an attendant. A similar discovery may yet be made in relation to Mars. As the telescope becomes more improved, science increases; and new wonders appear in the extensive empire of creation. When we view the vast extent of Jupiter and Saturn; the grandeur of their scenery; their various moons and stupendous rings; evidently formed to give them light; can we suppose after all these wonderful arrangements, that they are uninhabited and dreary wastes? There can hardly remain a doubt on our minds, but that they contain an unspeakable multitude of intelligent beings, destined to exist through an eternal duration. A certain learned and elegant writer says, "that these worlds are inhabited with rational beings, may now be considered as a thing reduced to a moral demonstration." On this calculation, what an unspeakable multitude of intelligent beings must exist, in the vast number of two thousand four hundred millions of worlds! Many of them indeed, as has been observed in the former discourses, are suns and comets; which

probably are not susceptible of inhabitants; but every fixed star, being itself a sun, equal to ours at least, in magnitude and splendor, must, surely, have a train of inhabited worlds revolving round it as their grand center. The fixed stars, which appear to the naked eye, in connection with those that are discovered by the telescope, are one hundred millions in number. As they are suns, if we compare them with our solar system, which is certainly the best rule we can apply, each of them may have thirty orbs revolving round it, capable of sustaining myriads of intelligent beings. This is a rational calculation; but it presents a universe of such extent and grandeur, as is really overwhelming to the mind of man. But this incalculable number of intelligent beings, are all contained in the extensive empire of creation, and under the government of one God. On every orb, light shines; and it must be the same, in its nature and operations, throughout the vast empire of creation. The grand principle of gravitation also must be as extensive and uniform as the laws of light. In the intelligent universe, the moral law must operate as extensively, as light and gravitation do, in all material worlds. The moral law binds every rational being to love God supremely; and to love his fellow creatures, who are endowed with reason, as he loves himself. From this obligation, no one can be exhonerated through eternal ages. But with this uniformity, there may be, and no doubt is, an unspeakable variety in other respects. As every orb differs from all others in magnitude, motion and scenery; so its inhabitants may differ, from all other intelligent beings, in size, form, activity and mental capacity. Such a variety is a wonderful display of the unlimited understanding and power of the Almighty; and it is to make his perfections known, that all things were created. But an end-

less variety of questions may be raised about the universe and its inhabitants, that we can never answer, while we are confined to this world; but in a future state, and during the endless ages of eternity, these things will, undoubtedly, be clearly unfolded to our view. This may be necessary to promote our happiness, as well as to display the glory of God. As we are at present, merely in the infancy of our existence, it must be expected that our knowledge is very limited, compared with the acquisitions which we may make, through an eternal duration. But here, a question arises which surely requires some attention, viz. If there are such a multiplicity of worlds, populated with such an endless variety of intelligent beings, how shall we account for the silence of the scriptures on that subject? Not a hint of all this, it may be justly said, appears there. Our infinitely great and blessed Redeemer, when he was on earth, gave us no information on this subject; which is, in itself, so sublime, and so captivating to the thoughts of men. This difficulty, however, does not settle the question. It shows, indeed, that there is no such relation between us and them, as to require such a revelation. We have a clear account of an immense number of holy and fallen angels, because they have a direct concern in our case; the one class, operating as ministering spirits, and the other as our invisible and powerful enemies. With them, we must appear, at the same time, before the judgment seat of Christ; but with the inhabitants of the numerous orbs, in the immensity of space, we have no such connection. The holy scriptures were given for our immediate profit, and not to gratify an aspiring curiosity. But though God has not given us such a revelation, he has given us such powers of mind, and the aid of such optical instruments, that men have made great discoveries on the ce-

lestial orbs; and therefore our conclusions respecting their inhabitants, are certainly very reasonable. Taking into view their number, magnitude, motions, and wonderful construction; and supposing them, notwithstanding, to be all uninhabited, must, to say the least of it, be a very singular conclusion. Enlightened reason revolts at the thought, as a thing inconsistent with Unlimited Wisdom and Boundless Benevolence. On the opposite hypothesis, we see the extensive empire of creation, abounding with intelligent beings; capable of enjoying a high degree of endless happiness, and of eternally celebrating the praise of the Living God. It is greatly to be hoped that many, if not all of them, far exceed us in the excellency of their form, the strength of their intellect, the purity of their character,—that their happiness has no alloy; and that the orbs on which they dwell, far exceed ours in fertility, in the purity of their atmospheres, and the beauty of their scenery. We would humbly hope that moral evil is, in all these worlds, unknown; and if it is so, then natural evil is, of course, excluded; and holy happiness reigns, with one exception, through all the visible universe. As we have no account of sin, but among fallen angels and men, we hope that its ravages are confined to earth and hell. The sad case of these classes of intelligent beings, may be sufficient to teach the universe the evil of sin; and to show all the subjects of God's moral government, the purity and strictness of his justice, in the eternal punishment of sinners; and the riches of his mercy in saving many lost men, through the blood and righteousness of the Lord Jesus Christ. If any of these worlds have rebelled against God, then, that class of beings must either be all lost, or redeemed by a sacrifice of infinite value; which no one in the universe could make, but the Son of God,

clothed with their nature. As "he took not on him the nature of angels," we have no reason to suppose that he is invested with any other body, but that in which he died and rose again. With that body, and no other, he appeared to Saul of Tarsus, on his journey to Damascus; and to St. John, on the Isle of Patmos. With that body he appears in heaven, "as a Lamb that has been slain:" and we have no reason to believe that he is seen there in any other mediatorial character. This, I think, is an invincible argument that those intelligent beings, who populate the numerous orbs in creation, have all retained their moral purity, and of course their immortality, and eternal happiness. This is the most rational, and, surely, the most delightful view that can be taken of the stupendous subject under consideration. In this view of it, saints and angels are prepared eternally to rejoice. But with the history of these worlds we can have no direct acquaintance here; but in eternity they will probably be forever unfolding to enrich our minds, promote our felicity, and reflect eternal glory on the Divine character. The universe "is full of his riches, and his tender mercies are over all his works." He has formed such an extensive creation, that acquiring a complete knowledge of it, will be sufficient employment for all his holy and intelligent subjects through eternity. It requires great resources to fill an immortal mind, and to occupy its researches forever: but for all this, God has made ample provisions in his multifarious and wonderful works. In this view of things, all the natural and moral evil that has taken place among angels and men, may be no more, when compared with the holy happiness extending through the vast empire of creation, than a drop of water is to the ocean. If this is a correct view of things,—and, surely, it cannot be very easily doubted,—

it gives us a glorious view of the great Creator's beneficence, in relation to the works of his hands. Two departments of God's universal empire, on this calculation, have rebelled against his law and government, and thousands of millions have remained obedient. On this hypothesis, the evil that exists in the universe, can no more mar the beauty of its general purity and happiness, than the spots on the sun can obscure the brightness of that resplendent luminary. Thus, the evil existing in creation, may be but just visible, when the whole of it is considered; just enough to show the evil nature of sin to the grand intellectual system, and the vast importance of their obedience to the law and government of God.

We have now taken a brief view of the grand outlines of creation, visible and invisible; and, therefore, we are, surely, prepared to say with the inspired Psalmist, in our text, "O Lord, how manifold are thy works! in wisdom hast thou made them all." But here, a query may arise, which certainly deserves some attention, viz. When did the creation of the stupendous system of the universe commence? This momentous question would, undoubtedly, require the knowledge of angels to answer. Some thoughts, however, will now be offered on the subject; not transcending, I hope, the limits which a pious modesty prescribes to a feeble man. It must certainly be admitted, that, as creation is not self-existent, it cannot be eternal. There must, then, have been a period in a past eternity, in which matter and form did not exist. The immensity of space, anterior to creation, was pervaded by nothing but the Divine Essence. This being admitted, there was a time when creation commenced; but where, it may be asked, shall we fix its boundaries? Science has made great discoveries on the vast *extent* of creation; but it can give us no real light on

the period of its duration. The Mosaic account of the creation, does not carry back our minds quite six thousand years. In that statement the sacred writer says, "In the beginning God created the heaven and the earth." The word *heaven* sometimes is used as the place of God's throne, the residence of angels and glorified saints—the third and highest heaven—but sometimes it signifies that vast expanse, in which the celestial orbs appear; and in some cases, it means no more than the circumambient atmosphere. It is evidently used, in the text that has been cited, for the whole creation; but that does not prove that all worlds were brought out of nothing into being, and in their present form, when God began to reduce to order that chaos out of which the earth was framed. It may be that other worlds, and even the matter of the earth itself, might have been called out of nonentity ages before. We do not know, therefore, but that the work of creation may have been begun millions of ages before the Mosaic account; as that seems to relate only to the forming of pre-existing matter into the order in which the earth now appears. It may be deemed inadmissible by some theorizing minds, that God should have remained without employment till within the limits of the last six thousand years; but if we suppose the case to be otherwise, it gives no relief to the mind. An inconceivable number of ages is just as far from the commencement of the Divine existence as six thousand years. He might just as well have commenced the work of creation then, for any thing that we can know, as in any other period of the past duration. Every line that we can possibly fix in our minds, is equally remote from the beginning of a Being who is absolutely "from *everlasting*." But if it should be said, that it is inconsistent to suppose that so much should be done in the short space

of six days; it is certainly limiting the Almighty. Being ever present, in every point of space, he was just as able to create all worlds in six days, as in sixty thousand years. A pious and learned writer justly says, that "God can, with equal ease, summon into being a grain of sand, or ten thousand worlds." In relation to creation, how sublime is that saying of a sacred writer, viz. "He spake and it was done; he commanded and it stood fast!" We must therefore repress our conjectures on a subject that is not revealed; and wait for eternity to make the sublime disclosure. No doubt light will then be communicated on the subject, to the whole extent of our desires. As an apostle says, "we see now through a glass darkly;" but, in another world, our knowledge will be increased, far beyond our present comprehension.

But, before the present discourse is closed, it will not be improper to say something on a highly interesting and sublime creation, that has not yet been presented, in these lectures, to the view of my hearers. It is all comprehended in the wonderful work of redemption, which is revealed to us in the gospel of the Lord Jesus Christ. It is a new creation, and became necessary in consequence of the universal fall of the human race. But it is certainly a display of the same Almighty power that laid the foundation of the earth and stretched out the heavens. It was with a view to that creation, the earth was formed, and man called into existence, with such wonderful powers of body and mind. It is the most bright display of the power, grace, and glory of God, of which we have any knowledge; and I cannot think that there is, in any world, or ever will be in eternity, any thing to exceed, or even to equal, the stupendous work of the redemption of apostate man, by the incarnation and death of the Son of God. I am very sensible that a learned writer—to

whom I feel much indebted—resists this doctrine, and considers those who advocate it as men of narrow minds; but that convinces me that he is not a sound divine, notwithstanding his pre-eminent attainments in science. St. Paul was eminent in scientific knowledge; but under the inspiration of the Divine Spirit, he pronounces the work of redemption to be "the unsearchable riches of Christ;" telling us expressly that his love, in the grand affair of salvation, "passeth knowledge." We must not regard these expressions as the reveries of a heated imagination; which they surely would be, if there were any brighter discoveries to be made in any world, in time or in eternity, of the power and glory of God. A concise view of redemption cannot fail to convince ingenuous minds, that, in relation to it, the inspired apostle "spake the words of truth and soberness." Redemption clearly implies a Redeemer; and to the character and greatness of the Savior of men, nothing can be added; for he is truly infinite in his perfections and glory. In his twofold natures, as God and man, his complex person is certainly one of the highest displays of Almighty power and glory. His human nature was, indeed, formed of pre-existing matter; but it was surely an effect of Divine power, and a peculiar display of the glory of the Triune God. St. John says "The Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father; full of grace and truth." The formation of such a perfect human being, and so uniting him to the second Person in the Divine Essence, as to form one identical Person, is something transcending the highest conceptions of finite intelligences. The person of Christ, as God and man, must be the very brightest effect of the power, grace, and glory, of the infinite Jehovah. He is truly "Wonderful,"

in the height of his origin, the peculiarity of his conception, and his complete fittedness to be a Mediator between God and man. Well might that sublime and pious poet, Dr. Isaac Watts, say,

> "God, in the person of his Son,
> Hath all his mightiest works outdone."

There is, therefore, a great deal of propriety in discoursing on the works of creation, to bring into view the brightest part of it all. We may see, then, that mere quantity does not form the highest glory in the multifarious and wonderful works of God. We are told, in the scriptures of truth, that, in the man Christ Jesus, "dwells all the fulness of the Godhead bodily." Nothing higher can be said of the whole creation, in all its extent and attending wonders. The adorable Jesus says to the Father, "a body hast thou prepared me;" and as it was, in its complete state of mind, as well as matter, to be personally united to God, it must be one of the highest displays of his wisdom, condescension, power, and glory. As it is a mystery so sublime that "the angels desire to look into it," above all the other works of God, to suppose that any other work can either exceed or even equal it, is a thing absolutely inadmissible. But in connection with the astonishing mystery of the incarnation of Christ, the work of salvation is also an effect of the creating power of God. The human soul, by the fall of Adam, has completely lost that image of God, in which it was originally formed, and nothing short of an infinite new creating power can restore it again. As this is a doctrine exceedingly offensive to the human heart, serious objections have been made to it, in all ages; and, at the present day, great efforts are made to do it away, by those of whom the church has been disposed to "hope better things." Under all the advantages of the nine-

teenth century, that pelagian error that darkened the fifth century, is extensively obscuring the christian horizon. The grand object of that newly revived ancient hercsy is, to do away the direct and creating agency of God in regeneration, and substitute for it, a mere moral influence; making salvation a work of providence, instead of Divine power and grace. This is a direct attack on the prerogative of Deity; investing fallen man with a supposed power that he never did, and never will exert, in relation to his own eternal salvation. In man, by nature, there is not a right heart, or principle of holiness; and every bias of his soul, leads directly to moral evil. It is on this ground, that Christ says, "ye must be born again." This birth is the work of the Divine Spirit, forming, by his Almighty power, a new heart; or, in other words, a principle of holiness. In opposition to all the efforts of a vain philosophy, this is decidedly the doctrine of the holy scriptures. The inspired Psalmist, therefore, says, "Create in me a clean heart, O God; and renew a right spirit within me." The primary and proper meaning of the word, create, is to bring into being, or to form that which did not before exist. Regeneration is a moral creation, effected by the physical power of the Holy Spirit; and the subjects of it are, therefore, said to be born of God. On Ephesians ii, 10, which reads, "We are created in Christ Jesus unto good works," Dr. Scott says, "Believers differ greatly from other men, and from their former selves; this was the effect of a Divine power exerted upon them; they were the workmanship of God who in Christ had wrought a real *new creation* upon their souls; giving new principles and propensities, to their several faculties, and a new direction to their affections and desires." This doctrine is supported by many other similar passages,

which I shall not, at present, repeat. Every soul, then, that is brought into the kingdom of God, it is by a new creation. This glorious work has been going on from the fall of man, and it will be continued down to the end of the world. It is a work in its nature, more great and excellent than the original creation of the earth itself. The grand design of the Deity, in the creation of this world, was to lay a foundation for the display of his creating power, in the regeneration and salvation of lost men. In this affair, he is constantly displaying the glory of his boundless wisdom and grace. This work of moral creation, however, will cease at the close of time; when men shall cease to increase, and the race of Adam shall all enter on the scenes of eternity. But who can say that the work of creation may not be still going on, in the unlimited region of space, and be continued by Jehovah through an endless duration? There are certainly some appearances of this in the visible heavens. Some stars which were distinctly marked in ancient catalogues, have now disappeared from human view; and other stars, which were not known to the ancients, now appear in the firmament of heaven, in blazing grandeur. The splendor of some of these luminaries, according to the ancient accounts of them, has greatly diminished; and the brilliancy of others has greatly increased, in the course of time. It has also been observed, by astronomers, that fifteen of the fixed stars, have a periodical increase and diminution of their luster; deviating from the first to the fifth magnitude; which evinces the great changes which they undergo, under the operations of Divine power and providence. Some other changes have been noticed by the learned, in the starry regions; but those which have been at present stated, are sufficient to show that the Divine hand is still operating in

creating and changing worlds, in the infinitely extensive empire of space. If this is not certain, from the observations that have been made, it is, at least, highly probable. The extent of space,and the countless multitude of mighty and resplendent orbs which revolve in its capacious bosom, with the various changes they seem to undergo, are overwhelming considerations to the human mind. Angels as well as men, may truly say, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Who can consistently set limits to Jehovah in his creating operations? who makes all things for himself, that his infinite power and glory may be known. Surely, "no man can conceive beyond what God can do;" and how much is necessary to make a full display of his glory, is a thing that must transcend the comprehension of all his creatures.

But, before this lecture is closed, in connection with what has been said, it will not be improper to make some brief observations on the eternal continuance of matter and mind. In relation to the immortality of angels and men,—and, unquestionably, of all other intelligent beings, how many soever there may be,—the holy scriptures leave us no room to doubt. As they are now the subjects of the moral government of God, it will be proper for him to preserve them forever in being, to illustrate his boundless goodness, justice and mercy. From the perfections of God, and from his revealed will, we may consider the eternal duration of the moral universe as a settled question. But with regard to the endless continuance of the material universe, we have not the same degree of certainty, if we except the bodies of men. Their resurrection from the grave, and eternal preservation from annihilation, is as completely established by the oracles of truth, as the immortality of intelligent

minds. But if countless millions of human bodies are to be eternally continued in being, it will, undoubtedly, be necessary that some of the material orbs, that are now existing, should be preserved for their reception, and endless abode. Matter is certainly susceptible of very great changes; but an alteration of its form, is no approach to a destruction of its being. This world is to be consumed by the action of fire; and though that will produce a great change,—and, we may hope, a salutary one,—it can have no tendency to annihilate a single particle of the materials of which it is composed. We must admit that God, who called the material universe out of nothing into being, could, by an act of his power, reduce all things to their primitive nonentity; but we have reason to believe, from the glorious perfections of his nature, that he has a more noble end to answer by them, than an entire destruction of their existence. There is not the least degree of evidence that any thing has ever been annihilated, since the creation of the universe; and, certainly, we have no information from on high, that such an event will ever transpire in the works of creation, under the government of the Great and Holy God. It is far more probable that many more worlds may be formed, in the immensity of space, and through the duration of eternity, than that the least particle of matter will ever be deprived of its being. But, with these remarks, this discourse must be brought to a close. Amen.

SERMON VI.

PSALM CIV. 24.

O LORD, HOW MANIFOLD ARE THY WORKS! IN WISDOM HAST THOU MADE THEM ALL.

IN the five preceding discourses, some of the great outlines of the visible and *in*visible creation, have, my hearers, been presented to your view. Thus, my object, under the first general head of this sublime and extensive subject, is now accomplished; and the way is prepared, in conformity with my plan, to show,

II. How these multifarious and wonderful works, evince the being of God, illustrate his unlimited perfections, and reveal his glorious and eternal designs.

To illustrate this division of the subject, in its natural order, we must commence on the being of God. All other things have a necessary connection with his existence. Of them all he is certainly the primary cause, and the constant preserver. His being, therefore, is just as obvious as their existence; and to his beginning no limits can consistently be assigned. He is, as the scriptures declare, "from everlasting to everlasting." This doctrine accords as fully with the voice of reason, as with the declarations of the Divine word. "But who by searching can find out God?" or comprehend a mystery so overwhelming to our thoughts? As one of the sacred writers justly says, "It is high as heaven; what canst thou do? deeper than hell; what canst thou know?

The measure thereof is longer than the earth, and broader than the sea." But though we cannot comprehend the Almighty, we are bound to "believe that he is; and that he is a rewarder of them that diligently seek him." Atheism is a doctrine as unreasonable as it is wicked. The being of God is the very first article of all religion, natural and revealed. There are two grounds from which the Divine existence may be argued; called by the learned, a priori, that is, the necessity of his being; and a posteriori, that is, proving his being from his works. That God exists by an *absolute* and *eternal necessity*, is a truth, I think, that must be admitted; for it is certainly an absurdity to suppose that he gave being to himself; as that would imply volition and an exertion of power, anterior to his own existence. The eternity and uncaused existence of God, cannot be consistently denied; but it is a doctrine infinitely transcending all created minds. It is like an ocean without a shore! a depth that is unfathomable! Who can answer the momentous question, "What is God?" He is a spirit, incorporeal and invisible; whose glorious presence fills the immensity of space, and who lives through all duration. There is no possibility of discovering his mysterious Essence by any direct vision now; nor will it be possible for created beings to have such a view of him in any period of eternity. When Philip said to Jesus, his adorable Son, "Lord, show us the Father, and it sufficeth us," his answer was, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." The *man* Christ Jesus is the most bright medium through which the pure and unlimited Essence of God, can be seen by created beings. But all his other works also, are mediums through which his being and perfections appear. There

is more than a poetic flight, in that sublime stanza,

"That he is, all nature cries aloud."

In every visible thing, we may see his hand, and learn his infinite understanding. The irresistible marks of Intelligence, obviously appear in the whole structure of the material universe, and in the design and grandeur of all its departments. The whole, and every part of creation, proclaim the existence of an infinite and Eternal Architect; clearly showing that the Hand by which they were formed is divine. St. Paul, therefore, justly says, Rom. i. 20, "For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead." For this reason he asserts, that the very heathen world, who have no written revelation of his will, are inexcusable for substituting for him, any other object of worship. With the works of God before their eyes, their idolatry is an evidence of the fallen state of man, and of the blindness and degrading nature of sin. But, as "the heavens declare the glory of God," a conviction of his being and perfections, notwithstanding the blinding nature of human depravity, has spread itself through every age and nation. Though sin leads directly to ignorance, gross immorality, and atheism, yet the Divine Being has not left himself wholly without a witness in the human mind. He who sends "fruitful seasons, filling" the hearts of men "with food and gladness," has still preserved in them such a degree of understanding and conscience, that he is, in some measure, universally acknowledged. Avowed athiests are very few, and they are generally of the most degraded character. Though the city of Athens, when St. Paul visited it, "was wholly given to idolatry," yet he beheld among them, "an altar with this inscription, TO THE UNKNOWN GOD."

This is a clear evidence, that, though they worshipped idols, they acknowledged a Deity, superior to them, whose nature, attributes, and moral character, were to them incomprehensible. Though men in general have felt themselves compelled to believe in the existence of an Infinite, Eternal and Invisible God, yet they have chosen to make inferior beings, exhibited in a visible and tangible form, the objects of their worship. The deluded heathen have carried this superstition to such an extravagant degree, that they have adopted above eighty thousand different gods, whom they represent in a great variety of visible forms. The views which they entertain of their moral character, is quite equal to the meanness and imbecility of such objects of adoration. They have no resemblance to the moral character of the true God: but they approximate very closely to the moral image of him, who is called in scripture, "The god of this world," and "the prince and power of the air;" "the spirit that ruleth in the hearts of the children of disobedience." They ascribe to them the moral attributes "of impiety, injustice, falsehood, lewdness, treachery, revenge, murder, and every other vice" that is polluting to intelligent beings. This evinces the complete apostacy of man from the knowledge and worship of the true God. Even among the Israelites, where God displayed his being and perfections in such a series of wonders, and to whose care and attention he committed the Sacred Oracles, a disposition to imitate the heathen, in their idolatry, was constantly appearing. If we survey the christian world, so called, through more than a thousand years, we may see the mournful exhibition of the most degrading idolatry. Instead of the gods of the heathen, they have adored the angels, the virgin mother of Christ, and departed saints, real and supposed; and this contemptible idolatry

is still extensively practised in the Greek and Roman churches. There is such a propensity to this degrading sin in the human mind, both in the church and in the world, that the apostle John says to all the churches of Christ, "Little children, keep yourselves from idols." Providence has placed us in such an auspicious situation, in relation to light, that we are not in danger of sinking into such gross idolatry; but there is a more refined kind of it, to which we are exposed in a very high degree. If we are not the true worshippers of God, then our hearts must be placed on some inferior object; and whatever engrosses our supreme affection, it is the idol that we adore. Even christians themselves are in danger of having their hearts drawn from God, and placed on the objects of time and sense. It is important therefore, that we should look beyond created things to the glorious Author of their being. An enlarged view of the material and stupendous universe, in all its variety of order, magnitude, movements, and grandeur, is eminently adapted to lead the mind to God, and from the sordid pursuits which captivate the vicious and uninformed. As the human mind is capable of such vast improvement, it is astonishing that there is no more attention paid to the obtainment of scientific information. That kind of knowledge is so connected with proper religious feeling, that christians should strive greatly for its acquisition.

If it should be asked, how do we know that there is a God? the correct answer is, our own existence, and all the objects which we behold in the vast extent of the visible universe, proclaim his being and perfections. This view of creation has produced all the belief of a Deity that has existed in our fallen world. To a view of the works of God, we are constantly referred in the scriptures, as the proper evidence of his being, perfections,

and glory. The more enlarged the mind is in knowledge, the more certain its convictions will be of the Divine existence, and the more clear its views of his Infinite greatness, and unlimited moral excellence. As his multifarious and wonderful works, which have been presented in the preceding discourses, evince his being, they also illustrate the unlimited perfections which he sustains.

The Divine Perfections consist of two classes, properly denominated *Natural* and *Moral*. We may, therefore commence with the natural perfections of the ever blessed Jehovah; showing how they are illustrated by his stupendous works of creation and providence. By his *natural* perfections, in distinction from his *moral*, we mean his Eternity, Omnipresence, Infinite knowledge and unlimited power. Every attribute of Deity, that does not necessarily imply holiness, belongs to what are called his natural perfections. With regard to the being and eternity of God, I shall refer my hearers to what has been already said, and proceed to speak of his other natural perfections. We may, therefore, begin with his infinite *knowledge*. This has a direct relation to the work of creation, in all its extent and multifarious wonders. Before he laid the corner stone of the material universe, he must have had a complete understanding of all its parts. He must have had a clear conception of the number and various magnitudes of all the orbs he intended to form; the different velocities with which they should move in the empire of space; their relative distances; and the influence they should exert on each other. He must also have clearly seen their various structures, different densities, and their various sceneries; and just as they now appear since their creation. He must have had a perfect understanding of every particle

of matter, of which these numerous globes are composed, the magnitude of which, aggregately considered, must entirely overwhelm all created comprehension. There are eight heavenly bodies, belonging to the system of the sun, individually less than the earth; but adding the nine together, their solid contents would be enormous; but when we include the sun, Jupiter, Saturn and Herschel, with the five hundred comets that belong to the shining train, the quantity of matter is inconceivably great. The sun itself is thirteen hundred thousand times larger than the earth; Jupiter is thirteen hundred times larger; and Saturn, including its rings and moons, is not inferior in magnitude to any other orb belonging to the solar system. But mighty as this system is, it is but one hundred millionth part of the visible creation. What a stupendous body of matter, when it is collectively viewed; and how wonderful must that Eye be, which beholds, at one glance, every particle of which it is composed! Well might the sacred penman say, with creation in view, concerning God, "His understanding is infinite!" As he sees the whole creation at one view, the most perfect plan of the whole must have been in his mind from eternity. It cannot, therefore, be doubted, that infinite knowledge is one of the natural perfections of God; and that it is gloriously illustrated by his multifarious and wonderful works. But,

In strict connection with infinite knowledge, *Omnipresence* is an attribute of Deity, which certainly claims our attention, and that of all created intelligences. The literal meaning of the word is, that God is present, in every point of the immensity of space, at one and the same moment of time. This is an incomprehensible thought; but it is a truth, that cannot be, consistently, either doubted or denied. When the mind ranges

through the vast expanse, in which visible orbs appear, God must be present, to preserve as well as form them, in every minute part of that extensive section of the immensity of space. But that expansion, in which two thousand four hundred millions of orbs revolve and shine, is but a mere point of space, when we contemplate it as an unlimited extension. Who can conceive what God may be doing, beyond the limits of the visible creation? Surely, the whole of it may be considered as a small matter, when we compare it with what God has the power of accomplishing. He is therefore, every where present; but no where circumscribed by any conceivable boundary; for no limits to his glorious presence can exist. Such is that adorable Majesty, in whose mysterious essence "we live, and move, and have our being." But the *manner* of the Divine omnipresence, is something that we can neither comprehend nor explain. He must be present in every given point of space, in all his unlimited perfections. But how he can be all here, and all at an infinite distance from the spot which we occupy, is a thought beyond the ken of man; and, no doubt, beyond the knowledge of angels. He could not form the beauties of the peacock, the butterfly and the rose, unless he were present where it is done; nor could he know the inmost thoughts of men, unless he were present, every moment, with every individual of the human race. But how, it may be asked, is he present? Is he extended through the immensity of space, and only a part of him in every point of it? Or is he entire, in all his perfections, in every, and even the smallest conceivable point of immensity? Doubtless, the last of these considerations is true; but the omnipresence of an individual Being, in this sense of it, is a fact, infinitely above the reach of our understanding. Let those who object to

mysteries, solve this difficulty ; and by that rule, we will be able to explain the *manner* in which three Divine persons, Father, Son, and Holy Ghost, subsist in one undivided Essence ; and how the Man Christ Jesus, forms but one person with that part of his nature which is Divine. These doctrines are no farther removed from our comprehension, than the self-existence, eternity, and unlimited presence of God. It is true that we must admit these Divine perfections, or be atheists ; and we must allow the doctrines which have been named, or reject a Revelation that has the authority of Heaven. If created beings could comprehend God, he must at once be divested of all the characteristics of Divinity. But "vain man would fain be wise ;" and if he cannot raise his mind to a comprehension of God, he would bring him down to the level of his own capacity. The great Jehovah therefore, saith to the sinner, "Thou thoughtest that I was altogether such an one as thyself." Such views of God have led men, in all ages, into gross and debasing idolatry. The omnipresence of God, is an awful thought to impenitent sinners ; and the language of their very heart is, "Depart from us ; for we desire not the knowledge of thy ways." They inwardly say, "How doth God know ? can he judge through the dark cloud ? Thick clouds are a covering to him, that he seeth not ; and he walketh in the circuit of heaven." Thus sinners love to view God as at a great distance, and dread the thought of his immediate presence. The Divine omnipresence is inseparably connected with his *omniscience* ; and therefore his eye beholds the most minute object in the universe, and his ear hears the softest whisper of every tongue. When Hagar, the handmaid of Sarai, had fled from her house, and was in a desolate wilderness, perishing with hunger and thirst, an angel appeared and supplied her

wants; and the event so affected her mind, that she called his name, Thou God seest me." This was, undoubtedly, "the Angel of the Covenant," the Lord Jesus Christ, in such a visible form, as he frequently appeared to the ancient saints. The omnipresence of God is a solemn, awful, and yet a pleasing thought to all who fear his great and glorious name. In regard to the omniscience and omnipresence of God, the royal Psalmist says, "O Lord, thou hast searched me, and known me. Thou knowest my down sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me: even the night shall be light about me. The darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." The 139th Psalm is certainly a correct and sublime statement of the all-seeing eye, and omnipresence of God. The fact of this doctrine, is, therefore, undeniable; but the *manner* of it, transcends the knowledge of all created minds. But every object in the universe, and every event of Providence, proclaim the omnipresence of the adorable Jehovah; and with this sublime and glorious truth, every intelligent mind should be constantly and

eply impressed. It was, surely, to unfold the Divine rfections, that God created all things; and, therefore, is omnipresence is not only revealed by his stupendous orks, but announced by his Almighty voice. He saith, The heaven is my throne, and the earth is my footstool: where is the house that ye builded unto me? and where s the place of my rest? For all those things hath ine hand made." Solomon, in addressing the Deity, t the dedication of the Temple, acknowledges his omni- resence; saying, "Behold the heaven and heaven of eavens, cannot contain thee; how much less this house hat I have builded?" Thus, we see, that while this an- ient, inspired and pious king was celebrating the omni- resence of God, he carries our minds to the third and ighest heaven, the grand center of the universe; which as been considered in a preceding sermon, as the throne f God, and the final habitation of angels and saints.

But the next Divine perfection, which the creation lustrates, is *Omnipotence*. The literal import of the ord is, unlimited power; or power that is Almighty. Independent of this Divine energy, nothing would have been created. The existence of a fly demonstrates the operation of this power; but we cannot have such an im- pressive sense of it, from such a minute affair, as we have from a view of greater objects. When we turn our eyes to the hills and dales, to the fields and forests, to the streams of water, and to the various beauties of the ve- getable kingdom, in our immediate view, we have a more impressive sense of Divine power, than we can have from the view of a bird or a tree. But when we ascend to an elevation, where the eye can range over surround- ing landscapes, until it is intercepted by the vault of heaven, the prospect is far more sublime; and impresses the mind more deeply with the idea of Almighty power.

If we were placed on the summit of the Chimborazo, and permitted to view that wonderful chain of mountains, which divides the eastern from the western waters, towering above the clouds of heaven, the scene would be far more sublime, and the mind more impressed, still, with the infinite power of the Deity. The Alps of Europe, and the Himmalian mountains of Asia, would present scenes no less grand and impressive. If we were removed to a place where we could behold, at once, one hemisphere of the earth, with its oceans and isles; its continents, mountains, rivers, and numerous volcanoes, issuing from their summits smoke and flame; the idea of Divine Omnipotence would be deeply impressed on our minds. When the heaven is covered with a dense and sable cloud, issuing streams of electric fire, shaking the ground with peals of thunder, the idea of Almighty Power, fills the human mind with a solemn awe. But if we were so situated that we could see distinctly, a globe, eight thousand miles in diameter, and twenty-five thousand miles in circumference, moving through the region of space, sixty-eight thousand miles in an hour, it would greatly heighten our thoughts of the omnipotence of God.

We see then that this globe, small as it is when compared with many other orbs, is, notwithstanding, when viewed in all the variety of its scenery, and the velocity of its motion through space, a grand object, and a wonderful illustration of the Divine omnipotence. When we lift our eyes by day to the sun, shining in its majesty of light, and, in a clear evening, look on the moon and stars, merely as they appear to the vulgar eye, the thoughtful mind is deeply impressed with the greatness of that Power, by which they were formed and preserved, in their shining grandeur. Every pious mind is

prepared to say with the Psalmist, even if he is unlettered, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him?" As these celestial luminaries are so expressive of the Divine omnipotence, the enraptured Psalmist says, "Praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness." But if the mere vulgar observer has such an impression of Divine power, from a general view of the earth and the heavens, the sons of science, when imbued with a spirit of piety, must have a far more overwhelming sense of that Divine perfection. To look on the sun in its meridian altitude, when there are no interposing clouds, is a grand object to every beholder; but the scholar, who knows that its distance from the earth is ninety-five millions of miles, and that it is thirteen hundred thousand times larger than this world, has a more complete conception of the greatness of that Power which formed its solid contents, gave it its attractive influence, and arrayed it in all its shining glory! The man of science feels a solemn awe of that unlimited Power, which formed such a stupendous center, around which upwards of five hundred orbs are performing their mighty revolutions; and some of them moving with a degree of velocity equal to nine hundred thousand miles in an hour. The common observer sees something of the greatness of God's power in the moon that rides through the heavens, and dispels the darkness of our nights; but the scientific eye sees her real magnitude, various movements, with her mountains and plains, and all the magnificent scenery with which her surface is adorned. Thus we may see that science enobles the human mind, and gives it a more expanded view of the

nfinite greatness and glory of Divine power. When the common observer lifts his eye to the planet Venus, which s alternately the evening and morning star, and the brightest luminary among the starry train, he has an mpressive idea of the power of its Creator; but the cholar has a far more profound conception of that power, who knows that it is a globe, but little inferior to the earth in magnitude, moving, like ourselves, around the sun, at the astonishing rate of eighty thousand miles in an hour. His learned eye sees, by the aid of optical instruments, its skies and seas, its mountains and plains, with a rich variety of scenery, perhaps, far superior to the scenery with which the surface of the earth is adorned. To the vulgar eye, Jupiter and Saturn appear as inconsiderable luminaries among the starry host; but the scientific observer knows that each of them is a thousand times larger than the earth; surrounded with belts, adorned with rings of enormous extent, having eleven moons ornamenting their nocturnal skies, illuminating their extensive regions, and subserving the happiness of the numerous intelligent inhabitants which they contain. Seeing these mighty globes spinning round on their own axes in the short space of ten hours, and revolving round the sun, with vast velocity, in their extensive orbits, gives the mind an overwhelming view of the Divine omnipotence. No unlettered mind can have such a grand conception of the mighty power of God. Science, therefore, is a noble handmaid to Revelation in the investigation of the glorious perfections of the Deity. It is certainly our privilege and duty, to survey the greatness of God, in all the ways in which that adorable Attribute is presented to our view; and, for that purpose, the magnitude, motion, and harmony of the heavenly bodies, furnish us with great facilities. The planet

Herschel appears small among the orbs of heaven, and but scarce discernable to the naked eye; and, therefore to the common observer, it gives but a faint impression of Divine power; but, to the learned eye, it is an object brightly illustrating the power of the Divine hand. It is six hundred times larger than the earth; its nocturnal skies are adorned with six resplendent moons; and its orbit forms a magnitude, far exceeding the orbit of any other globe in the solar system. Its diameter is thirty-six hundred millions of miles; and its circumference, of course, is three times that number. What an impression these magnitudes, in connection with the planet's motion, give us of the omnipotence of God! The portion of space, that is occupied by Herschel alone, is truly immense, and overwhelming to the human mind. It is nine hundred millions of miles from Saturn to Herschel; and from that orb to the fixed stars, is an incalculable distance, exceeding nineteen billions of miles. Through that immense region of space, no orbs are seen, unless it be visited by some of our comets, in their irregular and extensive flight. They too display the omnipotence of their Creator to every eye; but more impressively unfold his power to learned minds, who understand the vast extent and eccentricity of their orbits, the amazing velocity with which they fly, the density of their central solids, with the vast confusion and extent of their atmospheres or superficial parts. While their appearance in our skies, alarms vulgar observers, they teach the men of science, if pious, to adore that mighty hand by which they were formed, and propelled in their rapid courses around the sun, and through the extensive region of space. The solar system occupies a vast extent of space, in an abstract view of it; and but a small part of it, when its immensity is taken into view. Its numerous orbs, when

their magnitudes, the inconceivable swiftness of their motions, and the grandeur of their scenery are viewed by the learned eye, loudly proclaim the glorious power and protecting care of God.

When we lift our eyes to the higher heavens, the region of the fixed stars, and see a thousand of them in their shining glory, we have a clear and deep impression of the Divine omnipotence; but when the scholar lifts his optical instruments, and sees a hundred millions of these bright luminaries adorning the circumambient heavens, he has a vastly increased sense of Almighty power. But how is that thought increased, when every one of them is seen to be a sun, equal to our sun in magnitude; shining by its own inherent light, and surrounded by a train of orbs, equal in number and grandeur to the orbs which compose our solar system! The visible creation is truly grand, consisting, as has been already said, of twenty-four hundred millions of worlds; all proclaiming to the sons of men, the unlimited power of their glorious Creator. Having briefly shown how the multifarious and wonderful works of God, evince his being and illustrate his natural perfections; the illustration of his moral perfections, by the same works, will be the object in the next discourse. Amen.

SERMON VII.

PSALM CIV. 24.

O Lord, how manifold are thy works! in wisdom hast thou made them all.

We are now entering on the seventh discourse in the discussion of this sublime and interesting passage. The whole scheme is founded on two general propositions; namely, I. An exhibition of some of the grand outlines, or more prominent parts, which belong to the multifarious and wonderful works of God; and, II. By showing how they evince his being, illustrate his unlimited perfections, and reveal his glorious and eternal designs.

The last lecture was founded on the second proposition, showing how the wonders of creation prove that God is; and the illustration which they give of the natural perfections which he sustains. But the most important consideration, in relation to God, is his *moral* perfections, which comprise the excellence or glory of his character. His moral attributes are all summarily expressed in one word, namely, *wisdom*. In reference to his numerous works, the text says, "In wisdom hast thou made them all." "Wisdom," says a very learned writer, "is that perfection of an intelligent agent, by which he is enabled to select and employ the most proper means in order to accomplish a good and important end." It certainly includes *knowledge*, which is a natural perfection; but it comprehends much more, even all that is

morally excellent in the Divine character. "Knowledge," says the above mentioned writer, "is opposed to ignorance, wisdom is opposed to folly or error in conduct." In relation to God, wisdom includes his unlimited benevolence, in all his operations of creation, providence and grace. In subordination to his glory, the happiness of his creatures, is an end, which God keeps in view, in all his operations, in the natural and moral universe. In regard to this world, the felicity of man is, undoubtedly, the chief object of his care. He is the noblest part of it, having been formed originally in the image of God; and to promote his happiness, all its parts are made subservient. The structure of the human body is erect, vastly complicated; and, in beauty, far exceeding any other animated being on the earth. Every member of the human frame, is wisely adapted to its preservation, and for all other necessary operations. In relation to this case, the Psalmist says unto God, "I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well." The element of water, the light, the atmospheric air, the vegetable kingdom, and all the inferior animals, are wisely adapted to the support and comfort of man. In the mechanism of the human eye, the wisdom and goodness of God are wonderfully displayed. If it were not for that delicate and wonderful organ, man would be involved in profound darkness. Light to him would be of no use; the luminaries of heaven he could not behold; every landscape would be hidden from his view; and all the colors in nature, would be to him unknown. But the eye, by the medium of light, makes vast discoveries on the extent and beauty of the visible creation. It is a telescope of wonderful formation, and though less than half an inch in diameter, on its retina is painted, by the Divine hand, all the surrounding ob-

jects of vision. The pleasure which the eye communicates to the mind, is unspeakable; and highly evincive of the wisdom and goodness of God. It requires an Infinite artist to form such an organ of vision as the human eye; and, by that power, its perception of distant objects may be indefinitely increased. When we shall be raised from the grave, and our bodies become spiritual and immortal, our power of vision may be so increased, that we may perceive the scenery of distant worlds, with as much ease and perspicuity, as we now behold the objects with which we are immediately surrounded. With such visual organs, higher orders of intelligent beings, may be now furnished; enabling them to view the visible creation at large, with as much facility as we discover a single landscape. The accomplishment of such events, surely, cannot exceed the limits of Divine power; and such a supposition is a bright illustration of the wisdom and goodness of God. The structure of the ear is also a bright evidence of Divine wisdom. If we were destitute of that organ, we could have no conception of sounds; and, of course, we could hold no intercourse with our fellow creatures, by the medium of language. To be deaf and dumb, would be an unspeakable calamity, both as it relates to utility and pleasure. The harmony of sound, especially as it relates to music, is highly exhilerating to the mind, raising the affections of the soul from earth to heaven. This organ may be as indefinitely increased, in a future state, as the power of vision; and superior beings may now possess the sense of hearing, vastly beyond our conceptions. To promote the happinesss of the intelligent creation, in connection with the glory of God, always has been, and always will be, his supreme delight. But there are other organs, belonging to man, which evince the Divine wisdom and goodness. The

powers of tasting, smelling, and touching, are conferred on us, and they are all inseparably connected with our present happiness. The whole system of nature, is wisely adapted to gratify all these senses; and to lead us to love and adore Him, in whom "we live, and move, and have our being." Thus, the world, with all that it contains, was formed for our abode, and to minister to our support, comfort and felicity. But if such exhibitions of Divine goodness are made in this world, where sin reigns; what displays of it must be made in worlds, whose inhabitants are devoted to the love and service of God? Wisdom, including goodness or benevolence, comprises the whole moral character of God. This renders him infinitely amiable, and worthy of the highest reverence of intelligent agents, through all eternity. It is properly said in the holy scriptures, that "God is love. He is light, and in him there is no darkness at all." The order and harmony of the visible creation, proclaim his power, wisdom and beneficence. Justice, mercy and truth, are branches or modifications, of the unlimited goodness of God. These modifications of the general perfection of goodness, especially justice and mercy, would never have been clearly known, had not sin been permitted to enter into the moral creation. It is certainly, in itself, a great evil; an evil, nothing less than infinite. It is leveled against the honor of God; involving its subjects under his displeasure; and it exposes them to eternal ruin. Every perfectly holy being views sin with a decided abhorrence; and God says to men, "oh do not this abominable thing that I hate." Nothing can possibly be more opposite to the Divine nature than sin. It is the transgression of his holy law; and pours the highest degree of contempt on his unlimited authority. Its entrance into the moral world, has certainly been attended

with ruinous effects, as it relates to time and eternity. It is a mystery of difficult solution, to many minds, to account for the existence of sin, in consistency with the power, wisdom and goodness of God. Some profess to think that he cannot control it, without depriving intelligent agents of that liberty, which is necessary to constitute them accountable beings. It is extremely difficult, however, to make this hypothesis accord with sound philosophy and the divine oracles. Philosophy revolts at the thought, that God should not be able to accomplish all the desires of his heart; and, in the scriptures, he solemnly declares "My counsel shall stand, and I will do all my pleasure." In relation to this subject, the Psalmist says, "surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." If we may rely on the divine testimony, God can restrain sin without the destruction of the free and moral agency of his dependent creatures. In regard to this subject, it certainly becomes us to bow with submission to the sovereign government of God; acknowledging that our entire dependence, is perfectly consistent with a strict accountability. That sin exists, is a fact that cannot be denied; and God will certainly take occasion by it, to display his moral perfections, in the brightest manner, before the whole intelligent universe. Justice is surely a Divine perfection, and truly glorious; but if there were no sinners to punish, such a trait would never have been discovered in the moral character of God. However repugnant it may be to our selfish feelings, God has been displaying, in all ages, his judgments among sinful men. The flood,—the destruction of Sodom and Gomorrah,—the plagues that were inflicted on Egypt,—the judgments that fell on the nations of Canaan,—on Israel through all the periods of their national existence,—with many

other similar events, testify that "Justice and judgment are the habitation of God's throne; and that he will by no means clear the guilty." Sin has laid thousands of millions of Adam's race, in the silent grave; and the sovereign justice of God will eventually consume the world. The scriptures assure us that Divine justice has overwhelmed myriads of angels in endless woe, for their rebellion against the Almighty. If we cannot see a beauty in the justice of God in the punishment of sinners, then, there is certainly something in his moral character to which we are not yet reconciled. With such feelings, we never can be convinced of sin, nor see our need of a Savior and Divine mercy. Justice is that attribute in God, which treats sinners according to their deserts; and mercy is that perfection in Deity, which pardons the guilty, purifies the soul from all its moral stains, and fits it for the sublime enjoyments of heaven. Mercy can have no relation to any but guilty beings. Every favor that is extended to those who deserve eternal punishment, is an act of mercy. Every human being, who is permitted to breath the vital air, is, in some sense, a subject of mercy. None, however, but those who are renewed by the Spirit, to a life of holiness, are the subjects of saving mercy. They are all "justified by faith, through the redemption that is in Christ Jesus." They, only, have a proper sense of the mercy which they have received; and they piously acknowledge, that, in relation to themselves, it is "great above the heavens." If sin had never been permitted to enter the world, there never would have been such a person as the Lord Jesus Christ; and that glorious song would never have been heard, on earth nor in heaven, which is, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast

made us unto our God kings and priests: and we shall reign." Creation as it stood, antecedent to the existence of sin, was a bright illustration of the being and natural perfections of God; and it also displayed his moral attributes, as it relates to wisdom and general benevolence. It is in the kingdom of grace, however, that the moral character of God, shines in its brightest effulgence. The center of that system is Christ; and He is truly called, "The Sun of righteousness." He is properly compared to the natural sun; for, in a spiritual sense, he is, to his redeemed kingdom, the center of attraction, the source of moral light, and the grand fountain of life and blessedness. The worlds of glory and of woe, will eternally display the Divine attributes of justice and mercy; showing to the angels, and all the other orders of intelligent beings in that extensive universe that has been described, the glory of God's moral perfections. But in connection with goodness, justice and mercy, *truth* enters deeply into a perfect moral character; and we are told, in the holy scriptures, that, in relation to God, "Truth is the girdle of his loins." Moses says, "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth, and without inquity, just and right is he." As he infinitely hates lying, his word declares that "it is impossible for him to lie." It is the Infinite purity of his heart, that makes such an event impossible. It is on this ground we may rest assured, that all his promises and threatenings will be fulfilled. It is this perfection in God, that inspires holy beings with confidence and joy. Were the holy angels asked, what evidence they have, that they may not fall into sin and ruin, like the apostate angels? no doubt, their answer would be, "We have the promise of the Divine protection." It is only on this principle, that we can argue, with certainty, the eternal

preservation of the saints. Their safety rests, entirely, on the power and promise of God. His glorious promises are numerous, and as a specimen of them, I will mention the following one, namely: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall *never* perish, neither shall any man pluck them out of my hands." But as the truth of God, is a source of joy and consolation to saints and angels, it is a source of unspeakable terror to all his enemies. They may rest assured, that all his threatenings will be fulfilled in their proper time and season. To doubt the Divine veracity, is a sin of unspeakable magnitude; but, to deviate from the truth, on the part of God, is an event that never will transpire, in time or eternity. The whole moral creation, therefore, may rely with unlimited confidence, on the testimony of God. He is an infinite fountain of truth; and he commands the whole intelligent creation, to maintain truth, in relation to him and each other. To lie is the character of satan; and those who practice it, bear his image—not the image of God.

As it has now been shown how the works of God, in the visible and invisible creation, evince his existence and illustrate his glorious pefections, natural and moral; the way is prepared to enter on the last clause of the second proposition, which is to show, how they reveal his righteous and eternal *designs*. The wonderful works of God, as fully reveal his everlasting design respecting them, as they display his eternal power in their formation. No competent architect would proceed to erect a magnificent building without a previous plan of all its parts. If he should, he would certainly fail in the execution of his work; and bring nothing to pass, that would answer the purpose of his employer, or contribute to his own honor

as a workman. Shall we think more meanly of God, than we would of an accomplished human artist! Surely not. Before God proceeded to create, he must first have intended to do it; and have had the complete plan of the whole creation in his mind. He must have had a complete view of the two thousand four hundred millions of worlds, which have been mentioned, in a former part of this subject; with all the other parts of creation, if it extended beyond—as it probably does—that enumeration. The immense quantity of matter, of which the universe is composed, must have existed in the Divine mind, before his Almighty voice called it into being. The innumerable particles of which it consists, his infinite eye must have seen, aggregately and individually; which is a stretch of thought perfectly overwhelming to the intelligent creation. It is said in the sacred word, that the hairs on the head of man are all numbered, and not one of them falleth to the ground, without the notice of the great Creator; which is a degree of understanding, equal to a knowledge of all the particles of which the whole material universe consists. God must have seen the various magnitudes, of all the orbs that have been mentioned; with all their various motions on their axes and in their orbits; the distance at which one should be placed from the other; the laws by which they should be governed; their different sceneries; and the various orders of sentient and rational beings with which they should be inhabited. This comprehensive and minute view of all things, he must have possessed previous to creation, or he never could have formed such a complicated and stupendous universe, with such strict order and harmony, reigning through all its departments. It is certainly sound logic to say, that no agent can act, without a previous design to act; and this must be as true of God, as

of any other agent. A design to act, on the part of God, and a complete plan of the whole creation, must have been in his mind, when he commenced his multifarious and wonderful works. As he could not act without a previous intention, so that intention must have been from eternity; for nothing *new* can possibly enter into the Divine mind, without an admission of his imperfection. In regard to the consistency between his law, eternal designs, and governing providence, it certainly becomes us to "be still, and know that he is God." There is a great deal of unholy caviling, in relation to these soul humbling truths, in this sinful world. We are very incompetent to determine concerning the wisdom and benevolence of a plan of government that is eternal, deep and extensive, having for its author the infinite and "Only wise God." To repress our temerity on this incomprehensible subject, he says to us, "My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." We should tremble in view of that inspired reproof, "Nay, but, O man, who art thou that repliest against God?" In his glorious presence, it surely becomes us who are sinful beings, of yesterday, and comparitively speaking, know nothing, to put on the garment of humility, reposing unlimited confidence in the Divine wisdom and righteousness. It is our duty to bring our feelings to the scriptures, and not the scriptures to them. If this judicious method were universally adopted, there would be more harmony in the visible church, than we now see there. But with regard to the plan of all things, being from eternity in the Divine mind, an apostle says, "Known unto God are all his works from the beginning of the world." As it has been already stated, the

previous knowledge of an event, in his mind, must be traced back to eternity; for no other view of the subject, will accord with infinite perfection. But with respect to the physical or material creation, this doctrine is not very generally denied. It is his plan in relation to *mind*, that forms the ground of objection, in the view of carnal reasoners; leading vain man to say to his Maker, "Why hast thou made me thus?" In all that God does, in the natural and moral creation, he has reasons, undoubtedly, infinitely worthy of himself. He designed from eternal ages, to give existence to an order of intelligent beings, called angels. His plan embraced the aggregate number, and every individual of which it is composed; with the various powers that each should possess, and the degree of dignity which he should sustain, in relation to his fellows, under the government of God. His plan also, embraced all the race of Adam, from the time of his creation, down to the end of the world; a number of intelligent and immortal beings, overwhelming to our thoughts. It is thought by some writers of improved minds, that the earth must have contained, previous to the present time, one hundred and forty-five thousand millions of human beings. How greatly that number may be increased, before the end of time, we cannot determine. It may be that, at the general judgment, there may be not less than three hundred thousand millions. That number, with every individual composing it, must have all been in the Divine plan from everlasting. The period of their lives, the form and size of their bodies, their mental powers, their acquisitions, and all the events through which they pass in time, were contained in the designs of God, and known to him, from an endless duration. This must be admitted, or his infinite wisdom must be denied, and imperfection appear in his

character. It has been shown, in a preceding lecture, that there are, in the visible universe, one hundred millions of systems, equal, if not superior, to our sun and the five hundred orbs which revolve around him, as their grand center of attraction. In the solar system, as it is called, there are twenty-nine globes, capable, for any thing that we can see, of containing an incalculable number of intelligent beings; and, adding the other systems, that number must be increased to one hundred millions. To what an unspeakable number, then, must the whole amount, in an aggregate view of them? God must have seen from eternity, that immense host of intelligent agents—the various ranks which they should sustain in the intellectual universe—every individual composing the mighty number—the precise grade of intellect which he should possess; and his relation to the glory of God, and the interest of his moral kingdom. Such a complicated and extensive plan, no being could lay but God; and he must have been completely possessed of it, from a period without any commencement. He is, therefore, deservedly called "The King eternal, immortal, invisible, the only wise God," to whom, as the apostle adds, "be honor and glory forever and ever." Truly, as the text says, his works are manifold; and, in the most consummate wisdom, he has made them all. As they are all manifestly the result of an eternal design, they must all be subservient to an infinitely noble end; an end, every way worthy of an infinitely great, wise, and Holy God. That must, unquestionably, be his own glory, and the highest good of his intelligent empire. In relation to his works, the scriptures say, "the Lord is good, and his tender mercies are over them all." As it respects mankind, St. Paul says, "He left not himself without witness, in that he did good, and

gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." The very brutal creation are not forgotten by him; for "he feedeth the ravens when they cry." His care of all other species of living creatures, is equally great. If he is so benevolent in relation to this sinful world, no doubt, the same or greater goodness is displayed in all the other orbs, where we would fondly hope that sin has never entered.

The magnitude of the material universe, the multiplicity of its orbs,—the velocity of their movements—the order and harmony that reigns through all its departments, evince the power, wisdom and goodness of God. As the moral universe must stand higher in his view than the material, we cannot doubt but that, as it is equally under his control, it is no less the object of his care, and the scene of his unlimited benevolence. Natural and moral evil have, indeed, made great derangements in some parts of his moral dominions; but as these things must have all been seen, they will, undoubtedly, be overruled for the greatest possible good. How this can be effected, exceeds the limits of our knowledge; but it is perfectly within the range of an infinite understanding. In relation to this case, St. Paul says, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things: to whom be glory forever."

The infinite power of God, and the unlimited extent of his benevolence and wisdom, may more than satisfy every rational being, that God is able and willing to secure the best good of the universe at large. When he laid the

plan that has been adopted, all other *possible* plans were equally obvious to his view; and, if his benevolence is unlimited, he must have chosen the best plan, within the view of infinite knowledge; and, if his power is boundless, then, he certainly could give existence to that very plan of operation. Thus, the great system of the moral creation, with all its apparent difficulties, must be the very *best* of all possible plans, unless God is deficient in understanding, goodness and power. It would certainly be impious to harbor such a thought of God, in our minds, for a single moment. We should rather doubt the competency of our own understanding, to comprehend the reasons of Divine operation, than to say unto the Almighty, "What doest thou?" He requires us to repose implicit and unlimited confidence in his wisdom and rectitude, without his rendering an account unto us of his ways. His eternal designs are recorded in a book, like that, mentioned in Revelation v, 1, which was "written within and on the back side, sealed with seven seals; —and no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." The moral world has been so arranged, and all its concerns will be so managed, as to display, in the very brightest manner, the glorious perfections of God. While the general goodness of his providence is obvious, the moral world is so constituted as to render the appearance, on earth, of an infinite Redeemer necessary; and the justice and mercy of God, in relation to sinners, is gloriously displayed in the view of the intelligent universe. The highest end that God could have in view, in the works of creation, providence and grace, is the glory of his own adorable name. To set any other end above that, would be esteeming a *less* to a *greater* good; and, therefore, it would be inconsistent with infinite wisdom

and benevolence. It is expressly said, Proverbs, xvi, 4, "The Lord hath made all things for himself." The host of heaven is represented, Rev. iv, 11, addressing the Almighty in the following strains, "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created." We read, Psalms cxlviii, 13, that "his glory is above the earth and heaven;" and, as it exceeds all other things in value, it has certainly a just claim on his highest regard.

Having now seen how the multifarious and wonderful works of God, evince or prove his existence, illustrate his natural and moral perfections, and reveal his glorious and eternal designs; the improvement of this sublime subject, will occupy our attention in the next lecture; for which, may the Lord prepare our minds. Amen.

SERMON VIII.

PSALM CIV. 24.

O LORD, HOW MANIFOLD ARE THY WORKS! IN WISDOM HAST THOU MADE THEM ALL.

FROM this sublime passage, seven lectures have been delivered. The subject was arranged under two general heads, namely:

I. Showing the grand outlines, or more prominent parts, which belong to the multifarious and wonderful works of God; and,

II. How they evince his being, illustrate his unlimited perfections, and reveal his eternal and glorious designs.

As these propositions have been largely discussed, the way is prepared for the

IMPROVEMENT.

In doing this, the subject naturally leads us into a serious consideration,

1. On the *greatness* and *glory* of God.

It is a truth, universally admitted by those who believe that there is a God, that he is eternal, and infinite in all his perfections. The most superficial view of the earth, and the surrounding heavens, must produce this conviction in the human mind. But infinity is a stupendous and overwhelming thought, and we can have no tangi-

ble conception of it, only through the mediums by which it is revealed. They are the works of creation, providence and grace. The more enlarged our minds are on these subjects, the more deep will be our impressions of the Divine greatness, eternity, and glory. When the royal Psalmist of Israel viewed himself, so "fearfully and wonderfully made," he had an irresistible proof of the being of his Creator; and, in that abstract view, he might easily consider himself as a creature of some importance; but when he looked beyond himself, he says; "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" He saw then, that man was nothing, when compared with the rest of the works of God. It must be admitted, however, that creation, in the most extended view of it, is finite, and God is infinite. That which is finite can hold no comparison with, nor make any approach to, an infinite object; for enlarge the *first* in any conceivable degree, it must still be finite, and the other infinite. But in the eternity and unlimited greatness of God, our thoughts are lost; and all well defined conceptions of him, must be formed from the exhibitions of his power and will, which we behold in the visible creation. The more correct and extensive our views of that are, the more enlarged our minds will be, of the unsearchable greatness of the adorable Author. There is a general belief, especially where the gospel is enjoyed, that there is an Almighty Creator of all things; but, in uninformed minds, the impression of his being and perfections is not deep and lasting. They easily forget him; as the mediums by which he is known, are, by them, but little understood. In this view of things, Solomon says, Prov. xix, 2, "that the soul be without knowledge,

it is not good." No doubt, this refers principally to spiritual knowledge: but natural knowledge is also of vast importance, to have a clear view of the being, perfections, and glory of God. In relation to this acquisition, a penetrating judgment and a patient investigation are highly necessary: in connection with a holy frame of mind. Natural knowledge, therefore, is an excellent handmaid to promote the knowledge which is spiritual and divine. This shows the importance of knowledge, for religious instructors, that they may be able to improve their hearers, in the understanding of all the medians which can lead them to the knowledge of God.

Those who possess a clear understanding, having a taste for reading and contemplation, generally know more of the Divine perfections and operations, than the feeble minded and the thoughtless: and their minds are more improved in an advanced period of life, than in their early days. If to these advantages, an extensive education is added, their knowledge of God becomes proportionably enlarged. As their knowledge of creation is extended, the greatness and glory of its Author more vividly appear. Seeing, in that instructive volume, an hundred millions of suns, comprising two thousand and four hundred millions of orbs—the vastness of their magnitudes—the velocity of their movements, in the unbounded region of space—their harmony and order: and the immense number of intelligent beings which they must contain, impresses the mind with a lively view of the certainty, the greatness, and the glory of the Divine existence, and majesty. In the view of all these worlds, comprising the visible creation, it is natural to conclude that there may be many more, which are known to beings of superior intelligence, though lying beyond the reach of our vision, and the means of our information.

This we can easily conceive; and a learned writer asks this serious question:

"Can man *conceive* beyond what God can *do?*"

Certainly not. But if there is an undefined number of worlds beyond the limits of our vision, and the means of our information; those beings who have a knowledge of them, must have a proportionably greater view of the greatness and glory of God. But if this is admitted, they would then fall infinitely short of comprehending the Almighty.

It does not follow, however, that because we cannot comprehend God, it is useless to enlarge our minds in the knowledge of his works; for to do this, is the very reason that he has given us such mental powers, and the means of their improvement. God is "the high and lofty One, who inhabiteth eternity;" and, compared with him, all worlds, however many and great they may be, are less than nothing. The works of God are great: they reveal all that we know of him; and they are, as the scriptures say, sought out by all who have pleasure in them. If we love God, we certainly will improve all the means he has placed within our reach, to understand his unlimited greatness and glory; rejoicing in the thought, that this will be our employment for ever; without ever being able to exhaust the delightful subject.

2. In the view we have taken of this stupendous subject, we may see, that as the creation is such a display of the being and perfections of God, his *government* of it is an equally bright illustration of himself, in all the glory of his name and character. As the universe must have an Infinite Creator, it certainly needs a Governor that is equally great, in all his natural and moral perfections. No other being has either the *capacity* or *right* to govern it, but God. His eye surveys, at one glance,

his whole empire, material and intellectual; and his hand is as constantly operating in its preservation. All the laws of nature, were appointed by his wisdom, and they are all under the immediate control of his power. His care of all his works, is not suspended for a single moment. If it were, creation would cease to exist. The laws by which light is governed would cease; the gravitation of cohesion and attraction would operate no more; and instant annihilation would reign throughout the immensity of space! The government of God, therefore, must be complete, throughout all the boundaries of the material universe. Every orb is moved by his power, in all the velocity with which it flies; and they are all so guided by an omnipotent hand, as not to interfere with each other, in their various and extensive courses. Thus, as the inspired Psalmist says, "the heavens declare the glory of God, and the firmament showeth his handywork;" no less in their preservation than in their original formation. In the view of all this grandeur of magnitude and motion, in the heavenly bodies, well might that seraphic poet, Dr. Watts, say,

> "Ye starry lights, ye twinkling flames,
> Shine to your Maker's praise."

Their voice, in that respect, to us, is full of the most divine eloquence, and charming to the angels of light. But the Divine government, over the world of *mind*, is no less particular and necessary. He is certainly no less the Author of mind than of matter; and the former is far more important than the latter. In his intellectual empire, he is clothed with legislative, judicial and executive authority. As a Lawgiver, he requires all his intelligent subjects, to love *him* supremely; and to love each other with pure hearts fervently. This law is revealed to us, in shining characters; and as it "is holy,

and just, and good," it must necessarily operate in all the departments of the moral world. It takes cognizance of actions and motives; requiring internal and external perfection, in all beings endowed with the noble faculty of reason. It never can be softened down, altered nor repealed; because it is founded in the eternal reason and fitness of things. All holiness is a conformity to this law; and all sin is a violation of it. Revealing this law, is a manifestation of the legislative authority of God; and, in his judicial capacity, he pronounces the condemnation of eternal punishment on all its transgressors; saying, "the soul that sinneth, it shall die." All sinful beings, who are not redeemed by Christ, are under the condemnation of the divine law; for the penalty with which its purity is guarded is eternal death. A law without a penalty annexed to it, would be destitute of any binding force; amounting to no more than mere advice or recommendation. All laws, therefore, human and divine, must necessarily be guarded with suitable penalties in the case of transgression.

When the angels sinned, God acted, in their case, both in his judicial and executive capacity; pronouncing on them the sentence of the law, and consigning them immediately to an eternal state of misery. No doubt, this would be the case with men, if it were not for the mediation of Christ; but, on that account, there is a suspension of the sentence, for a time, and salvation is offered to the guilty, who are disposed to believe in his name. But, in relation to all the human race, God has acted in his legislative and judicial character; and his executive authority will be gloriously displayed at the final judgment. God is a complete sovereign, in the government of the moral world; and it is not in the power of created agents to divest him of that royal preroga-

tive. It is expressly said in his word, "The Lord reigneth, let the earth rejoice; let the multitude of the Isles be glad thereof."

But God governs the moral world by power, as well as by prerogative; and, by that, he can change the character of his greatest enemies, and form them into cordial friends. This he certainly did in the case of Saul of Tarsus; even when he was breathing out vengeance on every member of his church on earth. This is but one instance of many millions; for all who are brought into the kingdom of Christ, it is by the direct power of the Holy Spirit, and the riches of Divine grace, without any reference to their previous doings or deserts. If God renews the heart, by an immediate act of his power, he must have eternally designed to do it; for no agent can act without a previous design. The everlasting choice of those who are saved, is a doctrine clearly revealed in the scriptures of truth. See Eph. i. 3, 4, where the apostle says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love." It requires design not to act as well as to act; and, therefore, in view of the sovereignty of God, in relation to salvation, Christ says, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight." We cannot consistently think that God will ever be disappointed, in relation to the character and eternal destiny of any intelligent being in his extensive empire. The necessity of God's government extending to all things in the natural

and moral world, is, therefore, both obvious and desirable. But,

3. In the view of this subject, we may see the folly and boldness of created beings, in presuming to *sin* against God. In doing it, they certainly act according to choice and inclination; and without any extrinsic compulsion. In adverting to our feelings, we must all be conscious of this fact. In sinning, we have no desire to fulfil the decrees of God; but merely to gratify our own corrupt propensities. Reason and conscience, therefore, testify against us, notwithstanding all the excuses we make on the ground of God's eternal designs. Contending against Divine sovereignty, is a direct act of rebellion against the character and government of the Almighty. As that doctrine is clearly revealed, such an objection is really saying unto him, "What doest thou?" A bold act indeed, on the part of a guilty and dependent creature! It is enough to make the very heavens tremble!

The first in the creation, of whose rebellion we have any knowledge, were the angels, who are now "reserved in chains, under darkness, unto the judgment of the great day." They must have had a bright view of the being and infinite perfections of God, when they saw him lay the foundations of the earth and stretch out the heavens, spreading through the immense region of space, thousands of millions of worlds; vast in magnitude; moving in their orbits with the swiftness of lightning; grand and various in their scenery; populated with beings of various degrees of dignity and intellectual powers; and all destined to an eternal existence. They found themselves in being, endowed with great physical and intellectual powers, qualified to perceive and appreciate the wonderful works of God. Such bright intelligences, in the view

of such an extensive creation, we may well suppose, must have been convinced that the Creator of all things must be infinitely greater than themselves. How then, it may be asked, did they dare to wage war with an Almighty Being? Such an event is truly surprising; but the fact cannot be consistently denied; for it is certainly said in the oracles of truth, that they "kept not their first estate, but left their own habitation." What the thing was, in which their rebellion consisted, we have no express information; nor is that material, as we clearly know that in some form or other, they sinned against God. Pride, no doubt, was at the bottom of their apostacy; for St. Paul directs Timothy not to set apart a novice to the work of the ministry, "lest being lifted up with pride he fall into the condemnation of the devil." But, surely, there was a degree of presumption in that act of folly, which must astonish the universe through eternity. In their foolish temerity, however, they will persevere forever; though, we would naturally think, that, by this time, they must be deeply convinced that they can never prevail. It is the very nature of sinners, never to yield unto God, let him say or do what he will, unless their hearts are renewed by his invincible power.

The boldness of human sinners, therefore, is not less astonishing than that of fallen angels,—for they can never be pardoned,—but mankind continue to sin, while they are constantly partaking of the goodness of God; and the rich offers of forgiveness and eternal salvation, through an infinite Savior, are daily presented to their view. It may be truly said of men, by nature, that "madness is in their lives, and after that they go to the dead." But men as well as angels, are intelligent beings, and, therefore, capable of discerning the infinite greatness and glory of Him, against whom they presume to rebel.

While they look on themselves, the earth and the heavens, which are bright evidences of his being, greatness and majesty, they presume, in opposition to his direct prohibition, to profane his transcendantly glorious name! This is done by many, of highly improved minds, who are capable of contemplating God, from a learned view of his manifold and stupendous works. The iniquity of such characters is unspeakable—it reaches unto heaven! It is nothing less than moral insanity—a degree of madness which no words can express! Profane language is truly barbarous; degrading to our rational nature; destroying all just claim to solid sense, gentility, and piety. But alas! we often see those who are not ten years of age, and not four feet in height, with an elevated voice, profaning the adorable name of the Almighty. In this view of things, who can doubt, for a moment, the total depravity of man? It is, therefore, truly said in the scriptures, "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." All "sin is exceeding sinful;" but profaning the Divine Name is one of its boldest features. If, as it is said in the Shorter Catechism, "every sin deserves the wrath and curse of God," how great must their punishment be, who are guilty of blaspheming his name and perfections! With many, this seems in fact, to be their habitual language; so that it would require volumes to contain the number of times in which they have repeated it. Blasphemy is certainly the language of hell; and, therefore, those who practice it on the earth, are preparing themselves for an everlasting abode in that region of despair and death.

It is deeply humbling to every serious mind, to see such a general and tremendous disregard of God in this apostate world. But every pious soul must be convin-

ced that he would be one of the guilty number if it were not for the sovereign and distinguishing grace of the Almighty. This leads true christians to pity and pray for their fellow men; and prevents them from boasting, as if they were naturally superior to them in wisdom or goodness. That is not the case; and, therefore, St. Paul says, to humble the christian, 1 Cor. iv, 7, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" To sin against God is an awful boldness in any human being; and it is aggravated, in a high degree, in one who, through the riches of his grace, has become his adopted child. Above all things, we should fear to commit sin; for it is odious in its nature and hateful to God.

4. This sublime subject leads us to see the *justice* of God, in the punishment of sinners. This, it must be acknowledged, is not a very pleasant thought to the unrenewed sinner, whose heart hates holiness and loves iniquity. In every such mind, there is an entire blindness in relation to the beauty of Divine justice in the punishment of sinners. It is certainly, however, a pure and glorious attribute in the character of the Deity, and admired by "the spirits of just men made perfect," and the angels of light. Every one on earth, whose heart has been renewed by the Holy Spirit, sees and acknowledges the beauty of that divine perfection.

That natural blindness, which prevents a sight of the sun, obscures not its brightness when it is in the meridian of heaven, and shining without an interposing cloud. It must be allowed, by every rational being, that punitive justice is a divine perfection; but, notwithstanding, the scriptures assure us, that "God is light, and in him

is no darkness at all." There is nothing opaque, impure or unlovely, in the Divine character; and yet we see that sinners are punished in the present world. No human being wholly escapes natural evil, in this life; and many, who venture to sin with a high hand, are made the monuments of sovereign justice in a high degree; and serve as a solemn warning to others, to avoid their pernicious ways. To give instances of this is unnecessary to those who have any knowledge of the history of men. As this world has abounded with sin, in all ages, it has been a theater of suffering, from the commencement of time unto the present day. Suffering, in its multifarious forms, has fallen on men, in every age and nation. An incalculable number have died by earthquakes, storms, lightning, beasts of prey, famine, pestilence and the sword. Many, through horror of conscience for their sins, have deprived themselves of life, by their own hands, in various ways. These considerations clearly show, that it is an infinitely great evil to sin against God. In dishonoring him many ruin themselves, both in time and eternity; evincing to the universe that they are their own greatest enemies. In this view of things, well might an apostle say, that "sin is exceeding sinful." It is nothing less than moral insanity.

The divine threatenings against sinners, are, by many, wholly disbelieved, as they relate to another world; and if it were in their power to deny the punishment which falls on sinners here, no doubt it would be done. But to deny that fact is impossible; and, therefore, it is frequently accounted for in such ways as to hide their own guilt now, and their danger hereafter. Surely, this is moral blindness, in the superlative degree. No human being is punished beyond what he deserves; but many

who are truly pious, suffer more in this world, than some who are guilty of the most enormous crimes. This is an irresistible evidence that there is another world, in which finally impenitent sinners will be punished, in exact proportion to their demerits; for it is pre-eminently the character of God, to "reward every one according to his works." But the sufferings of men, in time, are all marked out in Providence, and are a bright evidence of God's holy hatred of moral evil. This world, however, is a state of probation, rather than retribution; and, therefore, we must look to the judgment day and eternity, for the proper adjustment of all the concerns of men. As the scriptures say, Mal. iii, 18, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."

The events of time transpire in our view; but, for the events of eternity, we must depend on the testimony of God; and that is contained in the holy scriptures. His veracity is pledged to fulfill all his promises, and to execute all his threatenings, in relation to the children of men. The exhibition of his anger against sin, in this world, is great, abstractly considered, and but small to what it will appear at the general judgment and through eternity. The purity of Divine justice will then be as clearly seen as its awful nature; and saints and angels will acknowledge it, in the highest ascriptions of praise; saying, "True and righteous are thy judgments."

Future punishment is truly awful, both in its nature and eternal duration; but it is a more awful thing still, to sin against God. If we had a proper sense of that, we would readily acknowledge that Divine justice, in all the extent in which it is executed, is truly a pure and glorious perfection. Unless this is seen and cordially

admitted, we never can duly appreciate Divine mercy, nor relish the holy happiness of heaven. But a sound conviction of sin, by the saving operation of the Holy Spirit, prepares us for all that is right and amiable in feeling and action. A right view of the Divine character, is therefore, highly necessary to constitute us saints, and fit us for the holy enjoyment of heaven.

This shows the vast importance of sound instructions, to alarm the thoughtless, suppress false hopes, and to build up the renewed in heart, in the faith and obedience of the gospel of the Lord Jesus Christ.

5. The view that has been taken of this momentous subject, leads us to see the wonderful *forbearance* of God, with sinful men.

By his wonderful works, he shows them his being, perfections, goodness and infinite glory; thereby laying them under the highest obligations to adore his name and obey his word. Notwithstanding their unjustifiable rebellion, he preserves their lives, supplies their wants, and offers them eternal life, through the atoning blood of his dear and co-equal Son. This led an apostle to say to the sinner, "Despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to repentance?" The sin and impenitence of men, are certainly, acts of great ingratitude; enough to astonish the heavens!

God has an infinitely clear view of the sinner's obligation to him; neither is he indifferent in relation to his rebellion and ingratitude; and therefore, he says, Isa. i, 2, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me." In relation to the amazing stupidity of sinful men, he shows, that they have fallen below the brutal creation, by saying to them, verse

3, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." This is just as true of all mankind, by nature, as it is of the descendants of Jacob; for St. Paul says, Rom. iii, 22,23, "There is no difference, for all have sinned, and come short of the glory of God." Such is the depth of human depravity, that men, whose intellectual endowments are of the highest order, their learning extensive, and their application to study so great, that they have formed an extensive knowledge of the works of God, are notwithstanding just as stupid, impious and ungrateful, as the lowest of mankind, in regard to mental ability and literary attainments. Their guilt, however, is greatly increased, by their superior talents and acquisitions; for we read, Luke xii, 48, "Unto whomsoever much is given, of him shall much be required." Surely, this is in strict accordance with the plainest dictates of reason. But in just such a sinful world we live; and just such ungrateful beings, the best of us are, while we remain unconverted to God. There is no moral purity in the heart of man, until it is renewed by the effectual power of the Holy Spirit. But notwithstanding all this unholy ingratitude in human beings, God bears with them long, filling the earth with his goodness, and extending "his tender mercies over all his works." In his forbearance with sinners, however, he is a Sovereign; waiting long with some, and cutting off others, for their sins, even in the flower of youth. This shows us that there is no safety in a sinful life; and that, at any moment, God may call us to our final account, and seal our souls in eternal death. He is indeed, "gracious, slow to anger, and of great mercy." When he showed Moses his glory, in conformity to his earnest desire, "He passed by before him, and proclaimed, the Lord, the Lord

God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty."

Though God bears long with men, he abhors their sin; and unless they repent, and turn to him through Christ, the hour of his vengeance will arrive; and when once his wrath is kindled, it will burn forever.

We have great reason to rejoice that we live under the government of such a kind and forbearing God; but let not that harden us in sin, which, in its nature, is calculated to lead us to repentance. That is an awful saying, Eccl. viii, 11, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." In view of all the works of God, we may see the excellency of his character, and our own moral vileness; and, therefore, through the riches of his grace, may we ever make such an improvement of all our blessings. Thus, we will close for the present time; leaving what remains, to be discussed in another sermon. Amen.

SERMON IX.

PSALM CIV. 24.

O LORD, HOW MANIFOLD ARE THY WORKS! IN WISDOM HAST THOU MADE THEM ALL.

We are now, my hearers, entering on the ninth, and last lecture, on this grand and interesting portion of scripture. After an extended illustration of the grand outlines, or more prominent parts of the multifarious and wonderful works of God, in the visible and invisible creation, we entered in the last discourse, on an improvement of the subject. To keep a connected view of it in your minds, it is necessary to recapitulate the reflections which composed it, in the order in which they were then presented. The *first* was the greatness and glory of God—the *second* was on the necessity of his governing the universe which he had created by his power—the *third* was the folly and boldness of created beings, in presuming to sin against God—the *fourth* was on the justice of God in the punishment of sinners—the *fifth* was on the wonderful forbearance of God, with sinful men. We are now, therefore, prepared to proceed with the improvement.

6. In a view of the subject at large, we are led to admire the wonderful grace and mercy of God, in providing a Savior for lost men.

His general goodness in supplying our various wants, and forbearing to cut us off in our iniquities, are certainly beautiful traits in his moral character; but all these things

are done for many, who will fail of obtaining eternal salvation. The favors which have been mentioned, however, are more than sinners had any right to expect; but the gift of a Savior infinitely trancends all the other blessings conferred on us by Divine Providence. It is through him alone, that sinners have renovation, pardon, adoption and eternal life; for an apostle says, Acts iv, 12, "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved." This rich provision for our spiritual wants, we neither deserved nor desired; and even now, when he is freely offered to sinners, they universally say, "We will not have this man to reign over us." In the bestowment of this unparalleled gift, therefore, God was wholly self-moved. We read, John iii, 16, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This was a love of mere pity and benevolence; for there could be nothing in sinners, that deserved esteem or complacency. When this gift was conferred, all those to whom it related, were the direct enemies of God. This certainly renders his love wonderful in the highest degree; but the Father and the Son are combined in the manifestation of it. This led St. Paul to say, Rom. v, 6–8, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Love to enemies, must be of the most pure and disinterested kind. Sinners can love those who love them; but they have no conception of love to enemies. This kind of love has its origin in God—he possesses it—and when men are the subjects

of it, it is imparted by his power and grace, and conforms them to his moral image. As it was infinite benevolence that moved the Father to send his Son to redeem lost men; it was an equal benevolence in the Son, to assume human nature and die on the cross; and the love of the Spirit is equally great, in renewing their hearts, and sealing them by his sanctifying energy, to eternal life. We are therefore, equally indebted to each person in the Divine Essence, for our salvation; and, of course, we are bound to render equal love and praise, to the Father, the Son, and the Holy Ghost. This is the One eternal and ever blessed God, whom saints and angels will forever adore, in the songs of heaven. But,

7. We are led, in the view of this sublime subject, to appreciate, in a proper manner, the *supreme dignity* of our Lord Jesus Christ. The visible and invisible creation in all its magnitude, variety, movements and harmony, obtained a being by his creating power. This doctrine is not obscurely hinted, but clearly revealed in the scriptures of truth; and, surely, no being but the infinite God, could call into existence such a stupendous and wonderful combination of worlds, with the countless number of intelligent inhabitants which they must contain. He is, undoubtedly, the Creator of all things, as well as the Redeemer of men. If this can be satisfactorily proved, then, his Supreme Divinity will not admit of a doubt. To evince this glorious truth, we will now appeal "to the law and to the testimony." In the first chapter of St. John, we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." After this clear identification of the person of Christ, the Apostle says, verse third, "All things were *made* by him;" and, to make the impression more deep and lasting, he

adds, "and without him was not any thing made that was made. In him was life," he says,—that is, independent, uncreated, and eternal life,—"and the life was the light of men." He further says, verse 10, "He was in the world, and the world was *made* by him." It is certainly difficult to evade this testimony; but it has been often attempted; and the attempt will be continued as long as Christ has enemies among men. But St. Paul is more definite still, in showing that Christ is the Creator of the two thousand four hundred millions of worlds which have been mentioned repeatedly in the former lectures on this sublime subject. He says, Col. i, 16—18, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence." That this is Christ, there can be no doubt; for he is called "the first born from the dead;" and also the Creator of all worlds.

But to this apostolic statement, we will add the testimony of the Father himself, which is recorded in the Epistle to the Hebrews, i, 8—12, "But unto the Son he [the Father] saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom.—And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands. They shall perish, but thou remainest; and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be

changed; but thou art the same, and thy years shall not fail."

Though Christ, in his unlimited condescension, assumed human nature, and took the form of a servant; yet, St. Paul says, Heb. iii, 3, 4, "This man was counted worthy of more glory than Moses, in as much as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God." This is an unequivocal and inspired declaration that Christ is the universal Creator, and, of course, the Supreme God. It is needless to add to the testimony that has now been adduced; for those who would deem it insufficient, are not to be convinced by argument. There is only one thing that can change their unbelieving minds; and that is the power and grace of God. As they reject the testimony of scripture, they have placed themselves beyond the reach of man. There are many, however, loth to make a direct acknowledgment of their infidelity; and, therefore, while they admit that Christ has created all things, they deny his proper divinity, by roundly asserting that he has done it by delegated power. But, surely, there is not the slightest hint of such a delegation of power, in the holy scriptures. The doctrine is, therefore, as unphilosophical as it is antiscriptural. Omnipotence is necessary to create the universe; and that, to speak with reverence, cannot be communicated to any finite being. Infinite power can only be exerted by an infinite agent. When mere human agents have done things which require divine power, they have always been careful to ascribe the whole glory to God; but Christ uniformly claimed the glory of his works, as properly his own.

In relation to the miracles performed by the apostles, they say, "Why marvel ye at this? or why look ye so

earnestly on us, as though by our own power or holiness we had made this man to walk? The God of our fathers hath glorified his Son Jesus—and his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all." In regard to this matter, we read, Mat. x, 1, "And when he had called unto him his twelve disciples, he gave unto them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." But it is needless to enlarge on this, for their dependence on the power of Christ, for the miracles which they wrought, is every where expressly acknowledged.

Very different language is used, when Christ performed miracles himself. He speaks then, in the dignified style of inherent power, and underived authority. In the midst of a storm, when the ship in which he was, was ready to sink into the waves, "He arose, and rebuked the winds and sea; and there was a great calm." When a certain leper said unto him, "Lord, if thou wilt thou canst make me clean;" he replied, "I will; be thou clean. And immediately his leprosy was cleansed."—When he met the corpse of the widow's son, being moved with compassion for her, "he touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, arise. And he that was dead sat up, and began to speak. And he delivered him to his mother." In a word, he displayed similar power and authority, in raising the daughter of Jairus from the dead, and in calling Lazarus from his tomb. Taking into view the complex person of Christ, he has a perfect right to claim equality with God; and as such, we are commanded "to honor the Son, even as we honor the Father." To sin against Christ, therefore, is an act of equal boldness as sin-

ning against the Father; and it is certainly aggravated with *more* ingratitude. In opposing him, we not only sin against creating power and preserving goodness, but also against redeeming love. In that case, we rebel against infinite greatness, goodness and mercy. Well may the heavens be astonished at this!

8. A correct view of this stupendous subject is well calculated to *humble* our souls in dust. What is the race of man, when compared with such a universe as has been described; and with such an unspeakable multitude of intelligent beings as have, in these lectures, been presented to our view? The whole human family, when compared with the moral creation of God, is but like one drop of water to the ocean. Select any individual from the family of man, and what is he, when compared with the whole of his own race? and how much less, when compared with the intellectual creation at large? But pride has its seat in every individual heart; and though less than nothing, when compared with God and all his rational creatures, the sinner feels himself to be the grand center, to which all the lines of the universe should be drawn. How empty and loathsome, therefore, must an unhumbled sinner appear, in the view of an infinitely holy God; and also in the view of angels, and all other perfectly holy beings? Well may the scriptures say, "Pride goeth before destruction, and a haughty spirit before a fall." When the spiritual eyes of a man are opened by Divine power and grace, then he sees himself to be nothing, and loathes himself before the mighty and holy God of heaven. The penitent sinner, however, need not fear that, as he is so insignificant, he may be forgotten or neglected; for Jehovah says, in his holy word,—"I dwell in the high and holy place, and with him also that is of a contrite and humble spirit, to revive the spirit

of the humble, and to revive the heart of the contrite one." Humility will never be overlooked; for it is inseparably connected with the Divine approbation, and an eternal exaltation. While God resisteth the proud, he giveth grace and glory to the humble. Neither need the impenitent hope, that, as he is so small a particle in the creation of God, he may be passed by without his notice; for he is as attentive to his sin, as he is to the least believer's holiness. The most minute being in creation is as distinctly noticed by the All-seeing Eye, as Gabriel who stands before the throne of God. Yes, however small he may be, he is as distinctly marked, as if there were no other creatures in existence, for God to behold, but himself. This doctrine is well calculated to make saints rejoice, and sinners tremble! There is no escape from the eye of Jesus, neither in life nor in death; for he will eventually raise the bodies of the just and the unjust, and decide their eternal destiny. St. Paul says, 2 Cor. v, 10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." In this view of the case, well might he say, as in the next verse, "Knowing therefore the terror of the Lord, we persuade men;" that is, persuade them to repent, and prepare for eternity. Though man is a small being, when compared with the intelligent universe, his sin is great, and reaches unto heaven. This is enough to break his heart with holy sorrow, and to clothe him before God in the garment of humility. This, certainly, is the duty, and it would be the wisdom of man—it would raise him from misery to eternal glory. Thus, the vale of humility is a sweet situation for those who have a proper sense of God, and of themselves; and a due consideration of his multifarious and wonderful works, is

peculiarly calculated to promote a divine humility. A clear view of his moral perfections and holy law, banishes pride from the mind, and the illuminating Spirit irradiates the soul; and thus, "beholding as in a glass the glory of the Lord, it is changed into the same image, from glory to glory; even as by the Spirit of the Lord." The Psalmist therefore, says, "The law of the Lord is perfect converting the soul: the testimony of the Lord is sure, making wise the simple." The more extensive our knowledge is, if it is spiritual, the more clear our views will be of our own littleness, mental imbecility, and moral vileness, when compared with the infinite greatness and holiness of God; and the purity and extent of that law, which is a transcript of his glorious perfections, will, at once, eclipse all our own supposed moral excellence. Job says unto God, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." An abstract view of one's self is calculated to inflate his pride; but comparing self with the whole creation, and its glorious Creator, self annihilation, at once, occupies the mind. Well might Solomon say, in the view of God, and all his works, "That the soul be without knowledge, it is not good." But,

9. A correct view of this grand subject, leads us to felicitate ourselves, in a view of the *auspicious situation* in which we are placed by divine providence. We have been born in a land of liberty, having literary advantages, and gospel light. How very different is the period in which we live, to the dark ages that have preceded it. Before the art of printing, which is certainly a modern invention, knowledge was confined to a few of mankind; and, even among them it was very limited, and clouded with a deep superstition. The earth was supposed to be

the center of creation, around which all the heavenly luminaries revolved. The ancients had no idea of its globular form; and, therefore, they viewed it as a vast extended plain. When the true theory of the creation began to be taught, the ignorant were astonished, and the superstitious were highly alarmed. The illiterate believed such discoveries to be mere chimeras; and the superstitious denounced them as diabolical arts, and heretical in the highest degree. Thus, when scientific light began to shine in the darkness that shrouded the earth, it was dimly perceived; and, in some instances, it was opposed with great violence; and especially by a vicious, a barbarously ignorant, and interested priesthood, who wished to bind the world in the chains of ignorance and subserviency to themselves forever. A learned divine, in the northern part of Europe, was burned alive, for teaching his hearers that the earth has a diurnal motion; and that people exist on the opposite side of the globe, having their feet directly opposite to ours. The celebrated and learned Galilio was endicted for heresy, in the infernal Roman inquisition, for teaching those principles of astronomy which are now universally acknowledged by all sound philosophers and learned divines. To save his life, he was laid under the necessity of publicly renouncing those astronomical doctrines which are now admitted by the whole literary world; the truth of which, he undoubtedly believed, when he made, to his superstitious and ignorant enemies, his forced recantation. Though there is a great deficiency in learning, much incredulity, mental imbecility, and superstition, still existing among the great mass of men; yet, the light of science has shone with such brilliancy, during the last three centuries, that it has greatly softened the feelings, and enlightened the minds of men. The

calculation of the eclipses of the sun and moon, with the passing of Venus and Mercury across the disk of the sun, carries conviction to the minds of men, very generally, that the learned do understand the magnitudes of the heavenly bodies, the extent of their orbits, and the degrees of velocity with which they move through the region of space. These calculations are made for many succeeding years, and with the utmost exactness, in relation to time,—even to a moment.

The age in which we live is, therefore, certainly, a happy one. We may investigate every subject without interruption; and worship God, according to the dictates of our own consciences, without having any to make us afraid. Thus, we live in a happy time; and in a highly favored land. When we compare the nineteenth century with the middle ages of the christian era, and this nation with the heathen world, we may surely say, "the lines have fallen to us in pleasant places, and we have a goodly heritage;" for which we are bound to bless the Lord of hosts. The light of science and the gospel of Christ, shine around us; and we have only to open our eyes, to see the wonders of creation, and the riches and glory of redeeming power and grace. If we are uninformed, under such advantages, the fault, in a great measure, is our own; and if we are not saved, it is because we prefer sin to holiness, and the world to the kingdom of God. But if we abuse our privileges, we will, ultimately, have to lament that we ever enjoyed them. Our Lord has certainly bestowed many talents upon us; and his command is, "Occupy till I come." "Happy will that servant be, who, when his Lord cometh, shall find so doing." He will be great in the kingdom of heaven; for the promise is, "they that be wise shall shine as the brightness of the firmament; and they

who turn many to righteousness, as the stars forever and ever." It is, surely, with us now an accepted time, and a day of salvation. It behooves us, therefore, in our auspicious situation, so to run that we may obtain the crown of eternal life. The blessed Redeemer of men says, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." This promise is sufficient to inspire every humble soul with hope and joy; and to fill every pious heart with gratitude and praise to God.

10. In the view of this highly interesting subject, we may clearly see, that though man, when compared with the whole creation and its Creator, dwindles to an atom; yet, he is a *noble being*, when he is abstractly considered. In relation to his body, as the Psalmist says, he is "fearfully and wonderfully made" by the Great Architect of the universe; and the soul which is connected with it, is endowed with powers almost angelical. The subject of these lectures shows us the extensive researches that have been made in science, by the human mind, between the present period and the commencement of time. Neither have these investigations arrived at their utmost limits; for science is now in a state of rapid improvement, in all its sublime ramifications. To what extent, in this department of knowledge, the human mind may attain, in the course of time, it is impossible for us now to divine. As every generation is standing, as it were, on the shoulders of its predecessors, the facilities for mental and moral improvement, are indefinitely increasing. In the grand building of science, many workmen have been engaged; but some have been formed by the Divine hand as master-builders, learning others that, to which, without their aid, they never would have attained. Though knowledge therefore, is the fruit of intense application, it is, not

withstanding, in an important sense, "the gift of God." We know no more of God, and his extensive and wonderful works, than he has been pleased to show us, by the united light of science and Divine Revelation. Our mental powers, with all the means of their cultivation, have, evidently a Divine origin; demanding our humble acknowledgments and grateful praises, to "the Giver of every good and perfect gift." But the noblest consideration respecting man is his *immortality;* and therefore he is under an imperious obligation, suitably to appreciate his own inestimable value. If such attainments in knowledge, in natural and spiritual things, may be made in the present life, which is but the infancy of an everlasting existence, to what an inconceivable height of improvement will man arise through an eternal duration? In this world, he lies under many embarrassments, in respect to learned acquisitions, which will have no effect upon him in the world of spirits. On this account, there are many now whose attainments are small, and yet have minds capable of the most sublime accomplishments. The brilliancy of the diamond is obscured by the materials in which it is imbedded, until it is separated from them and is polished by the hand of the artist. Then its splendor has some resemblance to the shining of the sun. But if the value of the soul is so great, then, it is stupendous folly to neglect its improvement; degrading it, as many do, with ignorance and sin. No man can be profited, if he should gain the whole world, and lose the immortal and rational soul. Time, with all its advantages, is of no value, only as it gives us an opportunity of preparing for eternity. If that is not done, it is completely lost. To remember, when we have been ten thousand years in the world of misery, that we were rich, enjoyed much sensual pleasure, and were very much honored on

the earth, will be but a small consolation to tortured minds; and these considerations will appear of less importance still, in looking forward to an eternity of unutterable despair. It is, therefore, superlative folly and high handed wickedness, to ruin, by sin, a soul endowed with such noble powers, and possessing such immense capabilities of endless felicity. Our greatest concern in life, therefore, should be to "obtain the salvation that is in Christ Jesus, with eternal glory;" and in this view of things, our responsibility is unlimited in relation to God, society, and a future world.

Lastly. In a view of this momentous subject, we may see the importance of improving our *intellectual* and *moral* powers, in knowledge and virtue; and of diffusing these blessings around us, as far as our influence extends. Ignorance always was, and ever will be, an auxiliary to vice; and knowledge prompts to noble and virtuous actions. Notwithstanding all our necessary avocations, we might redeem much time for mental improvement, without encroaching upon any of the indispensable duties of life. Solomon says, Eccl. iii, 1, "There is a season and a time to every purpose under the heaven." It is more for the want of inclination, and the love of foolish diversions, than it is for the want of time and means, that the great mass of mankind are so uninformed in scientific and divine knowledge. Although divinity is the most important of all subjects, and the very last to be neglected; yet, a knowledge of general science is highly desirable, and when it is acquired, it leads us to an understanding of the greatness and glory of God. The time has been, when a knowledge of science was confined to the learned languages; but now there is so much translated into English, and written in that tongue, that the mere English scholar may be extensively informed

concerning men and things, time and eternity. Knowledge of general science inspires a person with a sense of his own worth, introduces him into well informed company, and makes him a pleasant and profitable companion; and especially if his heart is formed to the love of God and man. But to make these desirable acquisitions, it is highly necessary that company and books should be judiciously selected. An inspired writer says, "He that walketh with the wise, shall be wise; but the companion of fools shall be destroyed." There is an abundance of bad company, always endeavoring to captivate the ignorant and unguarded; and the world abounds with books of a highly corrupting character. All writings of an infidel character should be rejected; and novels are very fascinating and dangerous, especially for the juvenile reader. Those who are lovers of virtue and solid learning will avoid these corrupting things, and endeavor to guard their fellow men against their contamination.—Much depends on parents, guardians of youth, legisators, literary instructors, and ministers of the gospel, in relation to the spread of useful knowledge among the extensive and increasing population of the earth. Refinement of manners, religion, happiness and civil liberty, greatly depend on the diffusion of general knowledge. People of a limited education, are not generally so anxious for the instruction of their children, as those whose own learning is liberal. But the responsibility of the classes that have been named, in respect to the instruction of the rising generation, in all that is useful in relation to time and eternity, is unspeakably great, both to society and God. We have seen, in the course of these lectures, how multifarious and wonderful the works of God are, in the visible and invisible creation; and the more extensively we are acquainted with these things, the better prepared we will

be for usefulness, for present and future happiness and to love and serve the Lord. A sacred writer says, "the works of the Lord are great, sought out of all them that have pleasure therein." His work is honorable and glorious; and he "hath made it to be remembered." To forget them, then, is certainly wicked; and to reject information concerning them, when it may be obtained, is highly indicative of the want of a good taste, and of a low and perverse mind. In respect to all these things, Solomon says to the youth,—and the aged may profit by his advice,—"Get wisdom, get understanding. Forsake her not, and she shall preserve thee. Exalt her, and she shall promote thee: she shall bring thee to honor when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver unto thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many."

With this precious and heavenly advice, this extensive and sublime subject is now to be closed; and O! may all my *dear* hearers profit by these discourses on earth; and, in heaven, may you all praise God for that instruction which led you to the knowledge of his perfections and glory, and prepared you for an eternal seat in his kingdom. Amen.

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